

# SRUTI SARA SAMUDDHARANA



## Verse 1

त्रैलोक्यनाथहरिमीड्यमुदारसत्त्वं  
शक्तेस्तनूजतनयं परमेष्ठिकल्पम् ।  
जीमूतमुक्तविमलाम्बरचारुवर्णं  
वासिष्ठमुग्रतपसं प्रणतोऽस्मि नित्यम् ॥१॥

trailokyanāthaharimīḍyamudārasattvaṃ  
śaktestanūjatanayaṃ parameṣṭhikalpam ।  
jīmūtamuktavimalāambaracāruvarṇaṃ  
vāsiṣṭhamugratapasaṃ praṇato'smi nityam ॥ 1 ॥

I ever bow down humbly to the praiseworthy God Visnu, the Lord of the three worlds, and to the noble-minded (sage Vyasa), the son of Sakti's son (i.e. Parasara), almost equal to God Brahman, having beautiful complexion as that of the clear sky free from the clouds, the descendant of Vasistha and of intense austerity. [Verse 1]

## Verse 2

सकलं मनसा क्रियया जनितं  
समवेक्ष्य विनाशितया तु जगत् ।  
निरविद्यत कश्चिदतो निखिला-  
दविनाशि कृतेन न लभ्यमिति ॥२॥

sakalaṃ manasā kriyayā janitaṃ  
samavekṣya vināśitayā tu jagat ।  
niravidyata kaścidato nikhilā-  
davināśi kṛtena na labhyamiti ॥ 2 ॥

Having ascertained the whole world caused by action, to be perishable, some (lucky man) developed dispassion towards all worldly objects, since the Imperishable (Atman) cannot be attained by means of action. [Verse 2]

### Verse 3

प्रतिपित्सुरसावविनाशि पदं  
यतिधर्मरतो यतिमेव गुरुम् ।  
विदितात्मसतत्त्वमुपेत्य कविं  
प्रणिपत्य निवेदितवान्स्वमतम् ॥३॥

pratipitsurasāvavināśi padam  
yatidharmarato yatimeva gurum ।  
viditātmasatattvamupetya kaviṁ  
praṇipatya niveditavānsvamatam ॥ 3 ॥

Desirous of knowing the imperishable entity (that is, Atman), that (man), being devoted to complete renunciation of worldly attachments, approached the teacher alone, who too had renounced the world, had realized the true nature of Atman and was omniscient, offered him a reverential bow and conveyed his intention. [Verse 3]

### Verse 4

भगवन्नुदधौ मृतिजन्मजले  
सुखदुःखझषे पतितं व्यथितम् ।  
कृपया शरणागतमुद्धर मा -  
मनुशाध्युपसन्नमनन्यगतिम् ॥४॥

bhagavannudadhau mṛtijanmajale  
sukhaduḥkhajhaṣe patitaṁ vyathitam ।  
kṛpayā śaraṇāgatamuddhara mā-  
manuśādhyupasannamananyagatim ॥ 4 ॥

Oh! Revered Lord! I have fallen into the ocean (of worldly life), having the water composed of birth and death and the fish in the form of happiness and sorrow, (and hence) I am deeply afflicted. With no resort left, I have come to you for protection and I am sitting at your feet. Kindly come to my rescue and instruct me (how to get out of this ocean). [Verse 4]

### Verse 5

विनिवर्त्य रतिं विषये विषमां  
परिमुच्य शरीरनिबद्धमतिम् ।  
परमात्मपदे भव नित्यरतो  
जहि मोहमयं भ्रममात्ममतेः ॥ ५ ॥

vinivartya ratim viṣaye viṣamāṃ  
parimucya śarīranibaddhamatim ।  
paramātmapade bhava nityarato  
jahi mohamayaṃ bhramamātmamateḥ ॥ 5 ॥

Having removed the terrible attachment to sensual enjoyments and having given up the notion that is firmly rooted in the body, (senses, mind etc. to be the Self), be ever devoted to the abode of Supreme Self and abandon, by means of right knowledge of the Self, the erroneous notion caused by the ignorance (of true nature of the Self). [Verse 5]

### Verse 6

विसृजान्नमयादिषु पञ्चसु ता -  
महमस्मि ममेति मतिं सततम् ।  
दृशिरूपमनन्तमृतं विगुणं  
हृदयस्थमवेहि सदाऽहमिति ॥ ६ ॥

visṛjānnamayādiṣu pañcasu tā-  
mahamasmi mameti matim satatam ।  
dṛśirūpamanantamṛtaṃ viguṇaṃ  
hṛdayasthamavehi sadāhamiti ॥ 6 ॥

Always cast off that impression in the form "I am (this)" and "(This is) mine" with regard to the five sheaths of food etc. and ascertain constantly, "I am the Brahman, of the form of pure consciousness, truth, infinite, attributeless and abiding in the heart". [Verse 6]



### Verse 7

जलभेदकृता बहुतेव रवे -  
घटिकादिकृता नभसोऽपि यथा ।  
मतिभेदकृता तु तथा बहुता  
तव बुद्धिदृशोऽविकृतस्य सदा ॥७॥

jalabhedakṛtā bahuteva rave -  
rghaṭikādikṛtā nabhaso'pi yathā ।  
matibhedakṛtā tu tathā bahutā  
tava buddhidṛśo'vikṛtasya sadā ॥ 7 ॥

As the multiplicity of the Sun, effected by the ubiquity of water, and of the etheric space resulting from pot etc., there is the diversity, as it were, of the ever immutable witness of your intellect (i.e. Atman), owing to the difference of the intellect. [Verse 7]

### Verse 8

दिनकृत्प्रभया सदृशेन सदा  
जनचिच्चरितं सकलं स्वचिता ।  
विदितं भवताऽविकृतेन सदा  
यत एवमतोऽसित एव सदा ॥८॥

dinakṛtprabhayā sadṛśena tadā  
janadhīcaritaṃ sakale svacitā ।  
viditaṃ bhavatā'vikṛtena sadā  
yata evamato'sita eva sadā ॥ 8 ॥

Whatever is attached to the internal organ of living beings is always manifest by You (the Atman), the immutable self-consciousness, resembling the sun light (which illuminates all objects) and thus (the Atman) is ever free from bondage. [verse 8]

### Verse 9

उपरागमपेक्ष्य मतिर्विषये  
विषयावधृतिं कुरुते तु यतः।  
तत एव मतेर्विदिताविदिता  
विषयास्तु ततः परिणामवती ॥६॥

uparāgamapekṣya matirviṣayaī-  
rviṣayāvadhṛtiṃ kurute tu yataḥ ।  
tata eva materviditāviditā  
viṣayāstu tataḥ pariṇāmavatī ॥ 9 ॥

Assuming the form of an object, the internal organ can cognize that object, and because of this, to the internal organ, some objects are known and some remain unknown. Hence (the internal organ) is changeable (but not the Atman). [Verse 9]

### Verse 10

मतिवृत्तय आत्मचिता विदिताः  
सततं हि यतोऽविकृतश्च ततः।  
यदि चात्मचितिः परिणामवती  
मतयो विदिताविदिताः स्युरिमाः ॥१०॥

mativṛttaya ātmacitā veditāḥ  
satataṃ hi yato'vikṛtastu tataḥ ।  
yadi cātmacitiḥ pariṇāmavatī  
matayo veditāviditāḥ syurimāḥ ॥ 10 ॥

Indeed, the modifications of the internal organ are always manifest by the Self consciousness (viz. Atman), and therefore, the latter is unchangeable. If the Atman, of the nature of pure consciousness, were liable to change, there would have been mental modifications, some manifest and some unmanifest. [Verse 10]

### Verse 11

चरितं तु धियः सकलं सततं  
विदितं भवता परिशुद्धचिता ।  
मतिभेदगुणो नहि तेऽस्ति ततो  
यत एवमतोऽसदृशस्तु धिया ॥११॥

caritaṃ tu dhiyaḥ sakalaṃ satataṃ  
viditaṃ bhavatā pariśuddhacitā ।  
matibhedaguṇo na hi te'sti tato  
yata evamato'sadrśastu dhiyā ॥ 11 ॥

Since all acts relating to the internal organ are ever known by You (the Atman), the pure consciousness, the characteristic of the mental modifications does not cling to you. Thus you are dissimilar to the internal organ (that is subject to change). [Verse 11]

### Verse 12

विदितत्वमविप्रतिपन्नतया  
मतिषु प्रगतं विषयेषु यथा ।  
यत एवमतः परसंविदिता  
विदितत्वत एव यथा विषयाः ॥१२॥

viditatvamavipratipannatayā  
matiṣu pragataṃ viṣayeṣu yathā ।  
yata evamataḥ parasamviditā  
viditatvata eva yathā viṣayāḥ ॥ 12 ॥

The state of being cognised is quite well known in case of the mental modes as in case of objects (like pot etc.), since there is no dispute about it. In this manner, only due to their characteristic of being known, the mental modes, like the objects (pot etc), are known by the other (i.e. the witness consciousness). [Verse 12]

### Verse 13

परसंविदिताः सततं हि यतो  
न विदुः स्वममी विषयास्तु ततः ।  
मतयोऽपि तथा परसंविदिता  
न विदुः स्वममूर्विषयास्तु यथा ॥१३॥

parasamviditāḥ satataṃ hi yato  
na viduḥ svamamī viṣayāstu tataḥ ।  
matayo'pi tathā parasamviditā  
na viduḥ svamamūrviṣayāstu yathā ॥ 13 ॥

The objects, (pot etc.) being always cognised by something other than themselves (viz. the consciousness limited by the internal organ), cannot know themselves. Similarly, the internal organ and the states thereof, being illumined by the witness consciousness cannot comprehend themselves. [Verse 13]

### Verse 14

विषयाकृतिसंस्थितिरेकविधा  
मनसस्तु सदा व्यवहारविधौ ।  
अहमित्यपि तद्विषया त्वपरा  
मतिवृत्तिरवज्वलिताऽ त्मचिता ॥१४॥

viṣayākṛtisaṃsthitirekavidhā  
manasastu sadā vyavahāraavidhau ।  
ahamityapi tadviṣayā tvaparā  
mativṛttiravajvalitātmacitā ॥ 14 ॥

Always in the practical realm, the state of the mind assuming the form of an object (say pot, as "This is pot") is one kind and (the state) as "I (see the pot)" having that (i.e. the cognition "This is pot") as its object and being very brightly illuminated by the Self consciousness, is another (kind of) mental modification. [Verse 14]



### Verse 15

पुरुषस्य तु धर्मवदुद्भवति  
स्वरसेन मतेः स्वगुणोऽपि सती ।  
अत आत्मगुणं प्रतियन्ति जना  
मतिवृत्तिमिमामहमित्यबुधाः ॥१५॥

puruṣasya tu dharmavadudbhavati  
svarasena mateḥ svaguṇo'pi yataḥ ।  
ata ātmaguṇaṃ pratiyanti janā  
mativṛttimimāmahamityabudhāḥ ॥ 15 ॥

Though being essentially the characteristic of the mind, it arises as if it is the characteristic of the Self and therefore the ignorant people believe this mental modification in the form "I" to be the attribute of the Self. [Verse 15]

### Verse 16

यदि सा न भवेज्जनमोहकरी  
व्यवहारमिमं न जनोऽनुभवेत् ।  
विफलश्च तदा विषयानुभवो  
ज्ञगुणो नहि सेति यदा विदिता ॥१६॥

yadi sā na bhavejjanamohakarī  
vyavahāramimaṃ na jano'nubhavet ।  
viphalaśca tadā viṣayānubhavo  
jñaguṇo na hi seti yadā veditā ॥ 16 ॥

If that (mental modification as I i.e. the ego) did not cause the delusion, a person would not experience the day to day business (in the form I know the pot, I do this action etc.) And the enjoyment of the worldly pleasures would become fruitless if that (ego) is not considered to be the attribute of the empirical self. [Verse 16]

### Verse 17

उपलभ्यघटादिनिभैव भवे -  
न्मनसो यदि संस्थितिरेकविधा ।  
पुरुषस्य चितिश्च न विक्रियते  
मतिवृत्तिमपेक्ष्य घटादिनिभाम् ॥१७॥

upalabhyaghaṭādinibhaiva bhave-  
nmanaso yadi saṁsthitirekavidhā ।  
puruṣasya citiśca na vikriyate  
mativṛttimapekṣya ghaṭādinibhām ॥ 17॥

(The mental modification that causes) only the manifestation of objects pot etc. would be there, if the state of the mind is of only one kind and if the Self (on the empirical plane) does not assume (the status of the seer) with regard to the mental modification that manifests pot etc. [Verse 17]

### Verse 18

अवगन्त्रवगम्यचिदात्मधियो -  
रहमित्यभिमानविहीनतया ।  
स्थितयोरभिमानपुरः सरकं  
व्यवहारपथं न जनोऽवतरेत् ॥१८॥

avagantravagamyacidātmadhiyo-  
rahamityabhimānavihīnatayā ।  
sthitayorabhimānapuraḥsarakaṁ  
vyavahārapathaṁ na jano'vataret ॥ 18॥

When the Self consciousness and the internal organ, the knower and the known (respectively), remain without referring to one's own Self as I, a person would not enter the course of day to day business (in the form "I know" "I do" etc.) which is connected with the Self-illusion. [Verse 18]

### Verse 19

अहमीक्ष इति प्रथमं हि धिया  
सुविचिन्त्य ततो विषयाभिमुखम् ।  
नयनं प्रहिणोति तथाऽन्यदपि  
श्रवणादि वियत्प्रमुखस्य गुणे ॥१९॥

ahamīkṣa iti prathamam hi dhiyā  
suvicintya tato viṣayābhimukham ।  
nayanam prahiṇoti tathānyadapi  
śravaṇādi viyatpramukhasya guṇe ॥ 19 ॥

Certainly, (a person) having at first resolved "I shall see", propels his sense of sight towards the objects (such as pot). Similarly, (he sends forth) other senses as that of hearing etc. towards the distinctive quality of ether (i.e. the sound) etc. [Verse 19]

### Verse 20

अपहाय न कश्चिदहंकरणं  
व्यवहारमुपैति कदाचिदपि ।  
उपपन्नतरा हि मतेस्तु ततो  
व्यवहारपथं प्रति कारणता ॥२०॥

apahāya na kaścidahaṅkaraṇam  
vyavahāramupaiti kadācidapi ।  
upapannatarā hi matestu tato  
vyavahārapatham prati kāraṇatā ॥ 20 ॥

Without the sense of ego, nobody can ever reach (the realm of) day to day goings on (like seeing, hearing, bathing, eating etc.). Consequently, as a matter of course, the causality in case of the mental modification (as I) on the way to the daily run of things is quite appropriate. [Verse 20]

### Verse 21

चितिशक्तिगुणः किमहंकरणं  
किमु बुद्धिगुणोऽथ भवेदुभयोः।  
इति चिन्त्यमिदं मनसाऽनलसै -  
रुपपत्तिभिरात्महितं यतिभिः॥२१॥

citiśaktiguṇaḥ kimahaṅkaraṇaṁ  
kimu buddhiguṇo'tha bhavedubhayoḥ ।  
iti cintyamidaṁ manasānalasai-  
rupapattibhirātmahitaṁ yatibhiḥ ॥ 21 ॥

Whether the ego is the distinctive mark of (the Atman), of the nature of consciousness, or of the internal organ, or of both, is to be pondered over by the diligent spiritual aspirants by means of reasoning for the sake of their welfare (i.e. liberation). [Verse 21]

### Verse 22

उपलभ्यमहंकरणं न भवे -  
त्पुरुषस्य गुणो यदि तर्हि भवेत्।  
गुणिरूपमथोऽवयवं गुणिनो  
न विहाय गुणः पृथगस्ति यतः॥२२॥

upalabhyamahāṅkaraṇaṁ na bhave-  
tpuruṣasya guṇo yadi tarhi bhavet ।  
guṇirūpamathāvayavaṁ guṇino  
na vihāya guṇaḥ pṛthagasti yataḥ ॥ 22 ॥

If the ego were the special quality of the Self, it would not have been manifested by the latter. Because the property of an entity cannot exist separately from a part which constitutes that very entity. [Verse 22]



### Verse 23

न गुणो गुणिनि स्थितवान् गुणिना  
विषयीक्रियते न च तस्य गुणैः।  
न हि देशकृता न च वस्तुकृता  
गुणिनोऽस्ति गुणस्य भिदा तु यतः॥२३॥

na guṇo guṇini sthitavānguṇinā  
viṣayīkriyate na ca tasya guṇaiḥ ।  
na hi deśakṛtā na ca vastukṛtā  
guṇino'sti guṇasya bhidā tu yataḥ ॥ 23 ॥

A notable quality that is remnant in an object cannot be cognised by that object or by the qualities thereof. Because surely there is no difference between an object and its quality either in respect of place or in the matter of essence. [Verse 23]

### Verse 24

न परस्परमग्निगुणोऽग्निगतो  
विषयत्वमुपैति कदाचिदपि।  
नहि वह्निरपि स्वगुणं स्वगतं  
विषयीकुरुते स्वगुणेन भुवि॥२४॥

na parasparamagniguṇo'gnigato  
viṣayatvamupaiti kadācidapi ।  
na hi vahnirapi svaguṇaṃ svagataṃ  
viṣayīkurute svaguṇena bhuvi ॥ 24 ॥

One quality of fire (say hotness), residing in the fire, can never get to the state of being an object (of another quality of fire, say brightness) and vice versa. Nor, in this world, can the fire cognise its own quality seated in it through (another) quality of its own. [Verse 24]

### Verse 25

कणभुग्यमचीक्लृपदात्मगुणं  
गुणपूगमनित्यमनात्मगुणम् ।  
अनयैव दिशा स निराक्रियतां  
नहि नित्यमनित्यगुणेन गुणि ॥२५॥

kaṇabhugyamacīklṛpadātmaguṇam  
guṇapūgamanityamanātmaguṇam ।  
anayaiva diśā sa nirākriyatām  
na hi nityamanityaguṇena guṇi ॥ 25 ॥

In the same manner, the multitude of qualities (such as cognition, pleasure, pain etc.) which Kanada inferred to be the distinguishing qualities of the Self (though in fact they are) the momentary belongings of the non-self (i.e. the internal organ), may be refuted, for assuredly, what is eternal will not become the possessor of non-eternal features. [Verse 25]

### Verse 26

वियतः प्रभवं प्रवदन्ति यतः  
श्रुतयो बहुशः खमनित्यमतः ।  
उपमानमनित्यगुणं वियतो  
नहि नित्यमिहास्ति कणादकृते ॥२६॥

viyataḥ prabhavaṁ pravadanti yataḥ  
śrutayo bahuśaḥ khamanityamataḥ ।  
upamānamanityaguṇam viyato  
na hi nityamihāsti kaṇādamate ॥ 26 ॥

The Vedas time and gain declare the Creation of the ether, hence the ether is impermanent. Now according to the doctrine of Kanada, there is no (substance) other than the ether that is eternal and having the non-eternal qualities which would be analogous with (the everlasting Self possessing the transitory peculiarities as cognition, happiness etc.) [Verse 26]

### Verse 27

मनसा पुरुषः पुरुषेण मनो  
नभसा मुसलं मुसलेन नभः ।  
नहि योगवियोगमुपैति कुतोऽ-  
वयवित्वनिराकरणादमुतः ॥२७॥

manasā puruṣaḥ puruṣeṇa mano  
nabhasā musalaṁ musalena nabhaḥ ।  
na hi yogaviyogamupaiti kuto-  
'vayavitvanirākaraṇādamutaḥ ॥ 27 ॥

The Self cannot attain conjunction or disjunction with the internal organ and vice versa. Nor can the ether get to mutual conjunction or disjunction with the pestle. Because the state of having parts is denied for these both (i.e. the Self and the ether). [Verse 27]

### Verse 28

इह रज्जुघटादि हि सावयवं  
समुपैति युजामितरेतरतः ।  
इति दृष्टमतोऽन्यददृष्टमपि  
स्वयमूह्यमिदं त्वपरित्यजता ॥२८॥

iha rajjughaṭādi hi sāvayavaṁ  
samupaiti yujāmitaretarataḥ ।  
iti dr̥ṣṭamato'nyadadr̥ṣṭamapi  
svayamūhyamidaṁ na parityajatā ॥ 28 ॥

Indeed, in this world, it is seen that (the objects like) rope, pot etc. which are possessed of parts can acquire conjunction with one another. Hence, without overlooking this (seen phenomenon), one has to reason even in the case of the unseen entities (that conjunction is possible only between those things that have parts). [Verse 28]

### Verse 29

नहि सावयवं विगतावयवै -  
विगतावयवं न च सावयवैः।  
उपयाति युजामिति दृष्टमिदं  
यत एवमतः स्थितमुक्तमदः ॥२९॥

na hi sāvayavaṃ vigatāvayavai-  
rvigatāvayavaṃ ca na sāvayavaiḥ ।  
upayāti yujāmiti dṛṣṭamidaṃ  
yata evamataḥ sthitamuktamadaḥ ॥ 29 ॥

It is observed that an object possessing parts cannot have conjunction with partless entities and a partless thing cannot occupy conjunction with the objects owning parts. Therefore, the (previously) stated (view that conjunction or disjunction is not possible either between the Self and the internal organ or between the ether and the pestle) is settled. [Verse 29]

### Verse 30

नहि कल्पितभागसमागमनं  
विगतावयवस्य घटेत कुतः।  
वितथत्वमतिः सुदृढा तु यतः  
परिकल्पितवस्तुषु इत्यमुतः ॥३०॥

na hi kalpitabhāgasamāgamaṇaṃ  
vigatāvayavasya ghaṭeta kutaḥ ।  
vitathatvamatiḥ sudṛḍhā tu yataḥ  
parikalpitavastuṣu nityamataḥ ॥ 30 ॥

Indeed, what is essentially partless can never imaginary parts. Because (our) impression of falsity in the case of imaginary things is very strong (i.e. it is quite well known that the imaginary things are totally false). [Verse 30]



### Verse 31

इह वेदशिरःसु तदर्थविदः  
प्रवदन्ति समस्तजगत्प्रकृतिम् ।  
परमात्मपदं दृशिमात्रवपु -  
र्ध्रुवमेकमतोऽन्यदनित्यमिति ॥३१॥

iha vedaśiraḥsu tadarthavidāḥ  
pravadanti samastajagatprakṛtim ।  
paramātmapadaṁ dṛśimātravapu-  
rdhruvamekamato'nyadanityamiti ॥ 31 ॥

Here in the Upanisads, those who know the import thereof declare the abode of the Supreme Self, which is the origin of the whole world, to be of the nature of pure consciousness, eternal and one (i.e. non-dual); what appears other than This (i.e. the Supreme Self) is non-eternal. [Verse 31]

### Verse 32

अत एव न किञ्चिदुदाहरणं  
ध्रुवमस्ति परस्य विनाशिगुणम् ।  
यत एवमतः स्थितमुक्तमदो  
नहि नित्यमनित्यगुणेन गुणि ॥३२॥

ata eva na kiñcidudāharaṇaṁ  
dhruvamasti parasya vināśiguṇaṁ ।  
yata evamataḥ sthitamuktamado  
na hi nityamanityaguṇena guṇi ॥ 32 ॥

For the opponent (i.e. Vaisesika), therefore, there is no illustration involving an eternal substance with perishable qualities. Thus, the (earlier) expounded theory that an eternal entity can never become the possessor of the non-eternal features remains confirmed. [Verse 32]

### Verse 33

उपलभ्यमहंकरणं भवितुं  
क्षमते दृशिरूपगुणो न यतः।  
विषयाकृतिरज्जितधीगुणवत्  
विषयत्वमहंकरणस्य ततः॥३३॥

upalabhyamahāṅkaraṇaṁ bhavituṁ  
kṣamate dṛśīrūpaguṇo na yataḥ ।  
viṣayākṛtirañjitadhīguṇava-  
dviṣayatvamahāṅkaraṇasya tataḥ ॥ 33 ॥

The ego (or the mental state as I) is fit to become an object of cognition since it is not the quality of (the Self) of the nature of pure consciousness. hence like the mental state that is connected with the form of objects (as pot etc), the ego (too) is an object (of Self consciousness). [Verse 33]

### Verse 34

विषयप्रकृतिं प्रतिपन्नवतीं  
मतिवृत्तिमहंकरणं च मतेः।  
उभयं परिपश्यति योऽविकृतः  
परमात्मसदुक्तिरसौ पुरुषः॥३४॥

viṣayaprakṛtiṁ pratipannavatīṁ  
mativṛttimahāṅkaraṇaṁ ca mateḥ ।  
ubhayaṁ paripaśyati yo'vikṛtaḥ  
paramātmasaduktirasau puruṣaḥ ॥ 34 ॥

The Inner Self, which, being immutable, perceives both i.e. the mental modification that obtains the figure of objects (as pot) and the state of the mind as I i.e. the ego, is (itself) called the Supreme Self and the Existence. [Verse 34]

### Verse 35

ननु देहभृदेष कथं भवताऽ-  
भिहितः परमात्मसदुक्तिरिति ।  
न विरुद्धमवादिषमेतदहं  
श्रुतिरप्यमुमर्थमुवाच यतः ॥३५॥

nanu dehabhṛdeṣa katham bhavatā-  
bhihitaḥ paramātmasaduktiriti ।  
na viruddhamavādiṣametamaḥam  
śrutirapyamumarthamuvāca yataḥ ॥ 35 ॥

(Objection:) How can it be declared by you that this very embodied Self is called the Supreme Self and the Existence (Reply:) No, I did not tell anything incongruous, because the Scripture itself has declared this view. [Verse 35]

### Verse 36

अमतं न मतेरमतस्तदिदं  
यदमुत्र तदेव तु कश्चिदिति ।  
श्रुतिषु प्रतिपादितमस्य दृशेः  
परमात्मपदत्वममूषु भृशम् ॥३६॥

amataṁ na materamatastadidaṁ  
yadamutra tadeva tu kaścidityi ।  
śrutiṣu pratipāditamasya dṛśeḥ  
paramātmapadatvamamūṣu bhṛśam ॥ 36 ॥

In Upanisadic Texts as "It is never thought", "You cannot (think the thinker) of thought", "He is never thought", "(Thou art) that", "This (all is this Self)", "What indeed is there is here", "A rare (discriminating man sees the inner Self)" etc., the Seer (the Inner Self itself) is repeatedly asserted to be the abode of the Supreme Self. [Verse 36]

## Verse 37 and 38

यदनभ्युदितं वदनेन सदा  
नयनेन च पश्यति यन्न सदा ।  
श्रवणेन च यन्न शृणोति सदा  
मनसाऽपि च यन्मनुते च सदा ॥३७॥

वदनं नयनं च तथा श्रवणं  
मन एव च येन मतं सततम् ।  
अवगच्छ तदेव पदं परमं  
त्वमिति श्रुतिरीक्षितुरुक्तवती ॥३८॥

yadanabhyuditaṃ vadanena sadā  
nayanena ca paśyati yanna sadā ।  
śravaṇena ca yanna śṛṇoti sadā  
manasāpi ca yanmanute na sadā ॥ 37 ॥  
vadaṇaṃ nayaṇaṃ ca tathā śravaṇaṃ  
mana eva ca yena mataṃ satatam ।  
avagaccha tadeva padaṃ paramaṃ  
tvamiti śrutirīkṣituruktavatī ॥ 38 ॥

The Scripture has instructed the seer (i.e. the spiritual aspirant) as follows - That which is never uttered by the organ of speech, That which man never sees with the sense of sight, That which man never hears through the sense of hearing, and That which man never comprehends with the mind, but That by which the organ of speech, the sense of sight, the sense of hearing and the mind are ever perceived, know That (Self) alone to be the Supreme Abode (i.e. Brahman).  
[Verse 37 & 38]



### Verse 39

परमात्मपदत्वं इयं च मया  
श्रुतिरल्पकणोक्तिरिहाभिहिता ।  
अणिमादिगुणं सदिति प्रकृतं  
तदसि त्वमिति श्रुतिरप्यवदत् ॥३६॥

paramātmapadatva iyaṃ ca mayā  
śrutiralpakaṇoktirihābhihitā ।  
aṇimādiguṇaṃ saditi prakṛtaṃ  
tadasī tvamiti śrutirabhyavadat ॥ 39 ॥

(For establishing that the inner self itself is) the abode of the Supreme Self, this Scripture has been mentioned by me bit by bit only suggestively. The Scripture has also proclaimed "You are That, which is of the nature of subtle essence etc. and which has been commenced as Existence". [Verse 39]

### Verse 40

नभसोऽवयवो विकृतिश्च यथा  
घटकादिनभो न भवेत्तु तथा ।  
परमात्मन एष न चावयवो  
विकृतिश्च शरीरभृदित्यमृषा ॥४०॥

nabhaso'vayavo vikṛtiśca yathā  
ghaṭikādinabho na bhavettu tathā ।  
paramātmana eṣa na cāvayavo  
vikṛtiśca śarīrabhṛdityamṛṣā ॥ 40 ॥

The etheric space delimited by pot etc. cannot become a part or the modification of the (unlimited) etheric space. Similarly, it is true that the embodied Self is neither a part nor the modification of the Supreme Self. [Verse 40]

### Verse 41

करकादिनिमित्तकमेव यथा  
करकाम्बरनाम भवेद्वियतः।  
परमात्मदृशेरपि नाम तथा  
पुरहेतुकमेव तु जीव इति ॥४१॥

karakādinimittakameva yathā  
karakāmbaranāma bhavedviyataḥ ।  
paramātmadr̥śerapi nāma tathā  
puraHetukameva tu jīva iti ॥ 41 ॥

Just as the ether is named pot - delimited ether (etc.) due to the adjuncts as pot etc. the Supreme Self, of the nature of consciousness, also is named as the individual Self only because of the body. [Verse 41]

### Verse 42

जनितं वियदग्राणि येन जग-  
त्परमात्मसदक्षरनामभृता।  
प्रविवेश स एव जगत्स्वकृतं  
खमिवेह घटं घटसृष्टिमनु ॥४२॥

janitaṁ viyadagraṇi yena jaga-  
tparamātmasadakṣaranāmabhṛtā ।  
praviveśa sa eva jagatśvakṛtaṁ  
khamiveha ghaṭaṁ ghaṭasṛṣṭimanu ॥ 42 ॥

That by which the entire world consisting of the ether etc. was created and that which is called as the Supreme Self, the Existence and the Imperishable, itself entered the world created by It, just as, in this world, the etheric space enters the pot, following the creation of the pot. [Verse 42]

### Verse 43

उदपद्यत खप्रमुखं हि जग-  
त्परमात्मन इत्यपि याः श्रुतयः ।  
अवधार्यत आभिरभेदमतिः  
परमात्मसतत्त्वसमर्पणतः ॥४३॥

udapadyata khapramukhaṃ hi jaga-  
tparamātmāna ityapi yāḥ śrutayaḥ ।  
avadhāryata ābhirabhedamatih  
paramātmāsatattvasamarpaṇataḥ ॥ 43 ॥

The Scriptural Texts, which (declare) that the world consisting of ether etc. has emerged from the Supreme Self, also ascertain the idea of non-difference (between the Supreme Self and the individual Self) by demonstrating the Supreme Self alone to be truly existing. [Verse 43]

### Verse 44

यदि सृष्टिविधानपरं वचनं  
फलशून्यमनर्थकमेव भवेत् ।  
जगदित्थमजायत धातुरिति  
श्रवणं पुरुषस्य फलाय नहि ॥४४॥

yadi sṛṣṭividhānaparaṃ vacanaṃ  
phalaśūnyamanarthakameva bhavet ।  
jagaditthamajāyata dhāturiti  
śravaṇaṃ puruṣasya phalāya na hi ॥ 44 ॥

If (those) Scriptural statements were intent on (merely) prescribing the Creation (of the world) they would become fruitless and hence meaningless, because the statement the world was thus produced from the Supreme Self is not for any fruit for the man (who seeks Moksa). [Verse 44]

### Verse 45

अनृतत्वमवाद्यसकृद्विकृते -  
निरधारि सदेव तु सत्यमिति ।  
श्रुतिभिर्बहुधैतदतोऽवगतं  
जगतो न हि जन्म विधेयमिति ॥४५॥

anṛtatvamavādyasakṛdvikṛte-  
rniradhāri sadeva tu satyamiti ।  
śrutibhirbahudhaitadato'vagataṃ  
jagato na hi janma vidheyamiti ॥ 45 ॥

The Scriptures, in many a way, have repeatedly declared the falsity of the transformation (in the form of the world consisting of ether, air etc.) and have ascertained that the existence alone is the Supreme Reality. Thus it is clear that the Creation of the world need not be enjoined. [Verse 45]

### Verse 46

न च तत्त्वमसीत्यसकृद्वचनं  
जगतो जनिमात्रविधौ घटते ।  
परमात्मपदानुमतिं तु यदा  
जनयेत्पुरुषस्य तदा घटते ॥४६॥

na ca tattvamasītyasakṛdvacanaṃ  
jagato janimātravidhau ghaṭate ।  
paramātmapadānumatiṃ tu yadā  
janayetpuruṣasya tadā ghaṭate ॥ 46 ॥

The repeated declaration, Thou art That would not be appropriate if the enjoinder of creation of the universe alone (were the final import of the Upanishads). (The Upanisadic declaration) becomes legitimate (only) if it is to give rise to the knowledge of the true nature of the Supreme Self for the man. [Verse 46]

### Verse 47

स्थिरजङ्गमदेहधियां चरितं  
परिपश्यति योऽविकृतः पुरुषः।  
परमात्मसदुक्तिरसाविति य-  
द्भणितं तदतिष्ठिपमित्थमहम् ॥४७॥

sthirajaṅgamadehadhiyāṃ caritaṃ  
paripaśyati yo'vikṛtaḥ puruṣaḥ ।  
paramātmasaduktirasāviti ya-  
dbhaṇitaṃ tadatiṣṭhipamitthamaham ॥ 47 ॥

Thus I have established the view stated (earlier) that the Inner Self, which, being immutable, perceives all acts relating to immovable and movable things, body and internal organ, is itself called the Supreme Self and the Existence. [Verse 47]

### Verse 48

पृथगेव यदाऽक्षरतो मतिवि -  
न्मकरोदकवन्न घटाम्बरवत्।  
न विरोत्स्यति तत्त्वमसीति तदा  
वचनं कथमेष स इत्यपि च ॥४८॥

pr̥thageva yadākṣarato mativi-  
nmakarodakavanna ghaṭāmbaravat ।  
na virotsyati tattvamasīti tadā  
vacanaṃ kathameṣa ta ityapi ca ॥ 48 ॥

If (it is argued that) the witness of the internal organ (i.e. the Inner Self) is quite different from the imperishable (Brahman) as the fish and the water and not (non-different) as the pot-delimited ether (and the unlimited ether), how will it not contradict the statement as "Thou art That" and also "This is your (Self that is within all)". [Verse 48]



### Verse 49

न तु वस्तुसतत्त्वविबोधनकृ -  
द्विनिवर्तयदप्रतिबोधमिदम् ।  
सदुपासनकर्मविधानपरं  
तत एव मतं न विरोत्स्यति मे ॥४६॥

na tu vastusatattvavibodhanakṛ-  
dvinivartayadapratibodhamidam ।  
sadupāsanakarmavidhānaparaṃ  
yata evamato na virotsyati me ॥ 49 ॥

This (statement "Thou art That") is devoted not to give the knowledge of the really existing entity (i.e. Brahman) by removing the ignorance (of the individual soul) but for enjoining the act in the form of meditation of Existence (Brahman). Hence my view does not contradict (the texts as "Thou art That"). [Verse 46]

### Verse 50

मन आदिषु कारणदृष्टिविधिः  
प्रतिमासु च देवधियां करणम् ।  
स्वमतिं ह्यनपोह्य यथा तु तथा  
त्वमसीह सदात्ममतिर्वचनात् ॥५०॥

manaādiṣu kāraṇadr̥ṣṭividhiḥ  
pratimāsu ca devadhiyāṃ karaṇam ।  
svamatiṃ hyanapohya yathā tu tathā  
tvamasīha sadātmamatirvacanāt ॥ 50 ॥

(In Scriptures) there is the injunction about the meditation on mind etc. as the cause (of the birth etc. of the universe i.e. Brahman) and also about the imagination of deities in the images (for the sake of worship or religious meditation), without abandoning the idea of the individualhood. Similarly, in the present case, by the text "Thou art that", the meditation on (the individual Self as Brahman) of the nature of Existence (has been enjoined by the Scripture). [Verse 50]

### Verse 51

अथवा त्वमितिध्वनिवाच्यमिदं  
सदसीति वदेद्वचनं गुणतः।  
विभयं पुरुषं प्रवदन्ति यथा  
मृगराडयमीश्वरगुप्त इति ॥५१॥

atha vā tvamiti dhvanivācyamidaṃ  
sadasīti vadedvacanam guṇataḥ ।  
vibhayaṃ puruṣaṃ pravadanti yathā  
mṛgarāḍayamīśvaragupta iti ॥ 51 ॥

Or this statement ("Thou art That") would metaphorically speak of what is expressed by the term "Thou" (i.e. the individual Self) as, "Thou art Existence (Brahman)", just as people describe a fearless man as "This Ishvaragupta is a lion".  
[Verse 51]

### Verse 52

यदि वा स्तुतये सदसीति वदे -  
न्मघवानसि विष्णुरसीति यथा।  
त्वमिति श्रुतिवाच्यसतत्त्वकता -  
मथवा सत एव वदेद्वचनम् ॥५२॥

yadi vā stutaye sadasīti vade-  
nmaghavānasi viṣṇurasīti yathā ।  
tvamiti śrutivācyasatattvakatā-  
matha vā sata eva vadedvacanam ॥ 52 ॥

Or this text would say "(Thou) art the Existence" in order to praise (The individual Self) just as (people say) "Thou art Lord Indra" or "Thou art Lord Visnu" to eulogise (a donor). Or (contrarily) it may convey that Existence i.e. Brahman alone is of the nature of what is expressed by the term "Thou" i.e. the individual Self. [Verse 52].

### Verse 53

यदि तत्त्वमिति ध्वनिनाऽभिहितः  
परमात्मसतत्त्वक एव सदा ।  
किमिति स्वकमेव न रूपमवे -  
त्प्रतिबोध्यत एव यतो वचनैः ॥५३॥

yadi tattvamiti dhvaninābhihitah  
paramātmāsattvaka eva sadā ।  
kimiti svakameṣa na rūpamave-  
tpratibodhyata eva yato vacanaiḥ ॥ 53 ॥

If (the individual Self) mentioned by the word "Thou" (in the statement "Thou art That") is of the nature of Brahman essentially, why indeed does it not realize its own nature? (But) it is advised by the Scriptural texts and hence (it is not Brahman in its true nature). [Verse 53]

### Verse 54

अत एव हि जीवसदात्मकतां  
न हि तत्त्वमसीति वदेद्वचनम् ।  
यदपीदृशमन्यदतो वचनं  
तदपि प्रथयेदनयैव दिशा ॥५४॥

ata eva hi jīvasadātmakatām  
na hi tattvamasīti vadedvacanam ।  
yadapīdṛśamanyadato vacanaṁ  
tadapi prathayedanayaiva diśā ॥ 54 ॥

Hence the text "Thou art That" does not declare the individual Self to be of the nature of Brahman in reality. The other sruti texts of this kind can also be projected in the same way. [Verse 54]

### Verse 55

त्वदुदाहृतवाक्यविलक्षणता  
वचनस्य हि तत्त्वमसीति यतः।  
अत एव न दृष्टिविधानपरं  
सत एव सदात्मकतागमकम् ॥५५॥

tvadudāhṛtavākyavilakṣaṇatā  
vacanasya hi tattvamasīti yataḥ ।  
ata eva na dṛṣṭividhānaparaṃ  
sata eva sadātmakatāgamakam ॥ 55 ॥

Assuredly the text "Thou art That" is quite different from the text you cited (as enjoining meditation). Hence this text is not devoted to enjoin meditation on Brahman but to convey the nature of being Existence (i.e. Brahman) to Existence itself (which has entered in the form of the should of each individual being. [Verse 55]

### Verse 56

इतिशब्दशिरस्कपदोक्तमति -  
र्विहिता मन आदिषु तैर्वचनैः।  
न विधानमिहास्ति तथा वचने  
सुविलक्षणमेतदतो वचनात् ॥५६॥

itiśabdaśiraskapadoktamati-  
rvihitā manaādiṣu tairvacanaiḥ ।  
na vidhānamihāsti tathā vacane  
suvilakṣaṇametadato vacanāt ॥ 56 ॥

The meditation on the mind etc. indicated by the term iti has been enjoined by those texts (as the mind is to be meditated upon as Brahman). There is no such injunction here in the text (Thou art That). Hence it is totally different from the former) text. [Verse 56]



### Verse 57

मनसो वियतः सवितृप्रभृतेः  
प्रवदन्ति न तानि सदात्मकताम् ।  
मन आदि हि मुख्यमुपास्यतया  
प्रवदन्ति यतोऽक्षरदृष्टियुतम् ॥५७॥

manaso viyataḥ savitr̥prabhr̥teḥ  
pravadanti na tāni sadātmakatām ।  
manaādi hi mukhyamupāsyatayā  
pravadanti yato'kṣaradr̥ṣṭiyutam ॥ 57 ॥

Those (texts like The mind is to be meditated upon as Brahman) do not declare the mind, the space, the Sun etc. to be of the nature of existence (i.e. Brahman). For, indeed, they lay down the mind etc. as the chief objects to be meditate on as endowed with the idea of the imperishable (Brahman). [Verse 57]

### Verse 58

करको न मृदः पृथगस्ति यथा  
मन आदि सतोऽस्ति तथा न पृथक् ।  
इति वस्तुसतत्त्वकता तु यथा  
विधिशब्द इतिश्च तथा तु वृथा ॥५८॥

karako na mṛdaḥ pṛthagasti yathā  
manaādi sato'sti tathā na pṛthak ।  
iti vastusatattvakatā tu yadā  
vidhiśabda itiśca tadā tu vṛthā ॥ 58 ॥

(It may be argued that the texts as "The mind is to be meditated upon as Brahman" etc. are meant) for conveying the true nature of an entity to the following effect that the mind etc. are non-different from the Existence (Brahman) just as a pot is non different from the clay. But in that case the term indicating the injunction (about meditation i.e. upasita) and the word as (iti) would be in vain. [Verse 58]



### Verse 59

मनआदि समानविभक्तितया  
विधिशब्दमिति च विहाय यदि।  
जनकेन सता सहयोगमिया -  
दनृतं तदिति स्फुटमुक्तमभूत् ॥५९॥

manaādi samānavibhaktitayā  
vidhiśabdamiṭiṃ ca vihāya yadi ।  
janakena satā saha yogamiyā-  
danṛtaṃ taditi sphuṭamuktamabhūt ॥ 59 ॥

If, abandoning the word conveying the injunction (i.e. Upasita) and (the word) as (iti), the mind etc. were to attain union with the Existence, the cause, by virtue of their being in the same case relation (with the latter), then it would be clearly stated that they are unreal. [Verse 59]

### Verse 60

ननु जीवसतोरपि तत्त्वमिति  
स्फुटमेकविभक्त्यभिधानमिदम्।  
कथमस्य शरीरभृतोऽनृतता  
न भवेदविभक्तविभक्तियुजः ॥६०॥

nanu jīvasatorapi tattvamiti  
sphuṭamekavibhaktiyabhidhānamidam ।  
kathamasya śarīrabhṛto'nṛtatā  
na bhavedavibhaktavibhaktiyujaḥ ॥ 60 ॥

(Objection:) Here, for the individual Self and the Existence also there is clear mentioning of the same case termination as "Thou art That". Then, why not falsity for the individual Self which has the same case relation (with the Existence i.e. Brahman). [Verse 60]

### Verse 61

प्रकृतेरभिधानपदेन यथा  
विकृतेरभिधानमुपैति युजाम् ।  
अनृतत्वमतिस्तु तथा विकृतौ  
मृदयं घट इत्यभिधासु यथा ॥६१॥

prakṛterabhidhānapadena yadā  
vikṛterabhidhānamupaiti yujām ।  
anṛtatvamatistu tadā vikṛtau  
mṛdayaṃ ghaṭa ityabhidhāsu yathā ॥ 61 ॥

(Reply) When the word expressing the transformation is in the same case relation with the word signifying the material cause, there arises the idea of falsity with regard to the transformation as in the sentences such as This pot is clay. [Verse 61]

### Verse 62

विकृतित्वमवादि मनः प्रभृते -  
बहुशः श्रुतिषु प्रकृतेस्तु सतः ।  
अत एव समानविभक्तितया  
मनआदि सुवेद्यमसत्यमिति ॥६२॥

vikṛtitvamavādi manaḥprabhṛte-  
rbahuśaḥ śrutiṣu prakṛtestu sataḥ ।  
ata eva samānavibhaktitayā  
manaādi suvedyamasyamiti ॥ 62 ॥

In many Upanisadic texts, the mind etc. are spoken of as the modifications of the Existence (Brahman), the material cause. Hence the mind etc. can be easily understood as unreal because of their being in the same case relation (with Brahman).[Verse 62]

### Verse 63

जनितत्वमवादि नहि श्रुतिभि -  
र्जनकेन सताऽस्य शरीरभृतः।  
मनआदिविकारविलक्षणतां  
प्रतियन्ति शरीरभृतस्तु ततः॥६३॥

janitatvamavādi na hi śrutibhi-  
rjanakena satāsyā śarīrabhṛtaḥ ।  
manaādivikāravilakṣaṇatām  
pratiyanti śarīrabhṛtastu tataḥ ॥ 63 ॥

The Upanisads, however, have not declared the Creation of the individual Self by the Existence (Brahman), the cause. Therefore, (the wise) understand the individual Self to be different from the modifications as mind etc. [Verse 63]

### Verse 64

यदजीजनदम्बरपूर्वमिदं  
जगदक्षरमीक्षणविग्रहकम्।  
प्रविवेश तदेव जगत्स्वकृतं  
स च जीवसमाख्य इति श्रुतयः॥६४॥

yadajījanadambarapūrvamidam  
jagadakṣaramīkṣaṇavigrahakam ।  
praviveśa tadeva jagatsvakṛtaṁ  
sa ca jīvasamākhyā iti śrutayaḥ ॥ 64 ॥

The Upanishads state that Brahman (lit, the Imperishable), which created this universe comprising the ether etc. after visualization, itself entered into the world created by It and thus That (Brahman alone) is called the individual self. [Verse 64]

### Verse 65

परमात्मविकारविभक्तमति -  
न भवत्यत एव शरीरभृतः।  
यत एव विकारविभिन्नमति -  
न भवत्यत एव मृषात्वमतिः ॥६५॥

paramātmavikāravibhaktamati-  
rna bhavatyata eva śarīrabhṛtaḥ ।  
yata eva vikāravibhinnamati-  
rna bhavatyata eva mṛṣātvamatiḥ ॥ 65 ॥

Thus the idea of the individual Self as the modification of the Supreme Self does not arise at all. Since the idea of the individual Self being the modification is not there, the idea of falsity (also will not be there with regard to it). [Verse 65]

### Verse 66

अविभक्तविभक्त्यभिधानकृता  
परमात्मपदेन शरीरभृतः।  
न भवेदिह तत्त्वमसिप्रभृतौ  
लवणं जलमित्यभिधासु यथा ॥६६॥

avibhaktavibhaktyabhidhānakṛtā  
paramātmapadena śarīrabhṛtaḥ ।  
na bhavediha tattvamasiprabhṛtau  
lavaṇaṃ jalamityabhidhāsu yathā ॥ 66 ॥

Nor, because of the mentioning of the same case termination for (the term) implying the individual Self with the word signifying the Supreme Self, can it be (a figurative expression) here in the texts such as "thou art That" etc as in the statements like "the water is salt". [Verse 66]

### Verse 67

परमात्मविकारनिराकरणं  
कृतमस्य शरीरभृतस्तु यतः।  
परमेश्वररूपविलक्षणता  
न मनागपि देहभृतोऽस्ति ततः ॥६७॥

paramātmavikāranirākaraṇaṃ  
kṛtamasya śarīrabhṛtastu yataḥ ।  
parameśvararūpavilakṣaṇatā  
na manāgapi dehabhṛto'sti tataḥ ॥ 67 ॥

That the individual Self is the modification of the Supreme Self has been refuted. hence the individual Self is not at all different from the very nature of the Supreme god. [Verse 67]

### Verse 68

ननु जीवसतोरणुमात्रमपि  
स्वगतं न विशेषणमस्ति यदा।  
वद तत्त्वमसीति तदा वचनं  
किमु वक्ति तथैष त इत्यपि च ॥६८॥

nanu jīvasatorañumātramapi  
svagataṃ na viśeṣaṇamasti yadā ।  
vada tattvamasīti tadā vacanaṃ  
kimu vakti tathaiṣa ta ityapi ca ॥ 68 ॥

(Opponent :) If there is not even the minutest distinction between the individual Self and the Existence, tell, what indeed does the text "Thou art That" and also the text "this is your Self that is within all" declare? [Verse 68]



### Verse 69

स्वगतं यदि भेदकमिष्टमभू -  
दणुमात्रमपीश्वरदेहभृतोः ।  
अपनेतुमशक्यमदो वचनै -  
रमुनाऽस्य पृथक्त्वनिषेधपरैः ॥६६॥

svagataṃ yadi bhedakamiṣṭamabhū-  
daṇumātramapīśvaradehabhṛtoḥ ।  
apanetumaśakyamado vacanai-  
ramunāśya prṥthaktvaniṣedhaparaiḥ ॥ 69 ॥

(Vedanntin :) Even if the slightest difference that is innate be approved of between the Supreme Self and the individual self, it is impossible to remove that by the statements that are intent on negating the difference between the two. [Verse 69]

### Verse 70

इह यस्य च यो गुण आत्मगतः  
स्वत एव न जातु भवेत्परतः ।  
वचनेन न तस्य निराकरणं  
क्रियते स गुणः सहजस्तु यतः ॥७०॥

iha yasya ca yo guṇa ātmagataḥ  
svata eva na jātu bhavetparataḥ ।  
vacanena na tasya nirākaraṇaṃ  
kriyate sa guṇaḥ sahajastu yataḥ ॥ 70 ॥

In this world, (it is found that) the inherent quality of an object is quite natural to it and not accidental in any way. And because that quality is natural, it cannot be negated by (mere) statement. [Verse 70]

### Verse 71

वचनं त्ववबोधकमेव यत -  
स्तत एव न वस्तुविपर्ययकृत् ।  
नहि वस्त्वपि शब्दवशात्प्रकृतिं  
प्रजहात्यनवस्थितिदोषभयात् ॥७१॥

vacanam tvavabodhakameva yata-  
stata eva na vastuviparyayakṛt ।  
na hi vastvapi śabdavaśātp prakṛtiṃ  
prajahātyanavasthitidoṣabhayāt ॥ 71 ॥

A statement is only to convey the essential nature of an entity and hence it cannot cause any change in the entity itself. Nor, indeed, does an entity give up its natural state under the influence of any statements because in that case there will be the fear of the logical fallacy called infinite regress. [Verse 71]

### Verse 72

यत एवमतो विषयस्य गुणं  
विषयेण सहात्मनि मूढधिया ।  
अधिरोपितमस्त्रिव भूमिगुणं  
प्रतिषेधति तत्त्वमसीति वचः ॥७२॥

yata evamato viṣayasya guṇam  
viṣayeṇa sahātmani mūḍhadhiyā ।  
adhiropitamapsviva bhūmiguṇam  
pratiṣedhati tattvamasīti vacaḥ ॥ 72 ॥

Thus the text "Thou art that" negates the attributes of the matter or the non-self superimposed along with the latter on the Self by the ignorant, just as the characteristic of the earth (i.e. the odour) is superimposed on the water. [Verse 72]

### Verse 73

अत एव न दृष्टिविधानपरं  
गुणवादपरं च न तद्वचनम् ।  
स्तुतिवाद्यपि नैतदुपास्यतया  
विधिरत्र न देहभृतोऽस्ति यतः ॥७३॥

ata eva na dṛṣṭividhānaparaṃ  
guṇavādaparaṃ ca na tadvacanam ।  
stutivādyapi naitadupāsyatayā  
vidhiratra na dehabhṛto'sti yataḥ ॥ 73 ॥

This is why that statement (Thou art That) is not meant either for enjoining the meditation or for conveying the secondary sense; nor can it be a eulogistic one as well. (And it is not for enjoining any meditation) because there is no injunction here with regard to the embodied Self as the object to be meditated upon. [Verse 73]

### Verse 74

सत एव हि नाम जगत्प्रकृते -  
रूपधानवशादिह जीव इति ।  
अत एव न जीवसतत्त्वकतां  
प्रकृतस्य सतः प्रतिपादयति ॥७४॥

sata eva hi nāma jagatprakṛte-  
rupadhānavaśādiha jīva iti ।  
ata eva na jīvasatattvakatāṃ  
prakṛtasya sataḥ pratipādayati ॥ 74 ॥

Here, the Existence (i.e. Brahman), the root cause of the universe, is itself named as the individual Self on account of the limiting adjuncts as (mind etc.). Hence that text does not speak of the nature of being the individual Self for the Existence which is under consideration. [Verse 74]

### Verse 75

यदि जीवसतत्त्वकतां गमये -  
दणिमादिगुणस्य जगत्प्रकृतेः ।  
अणिमादिगुणोक्तिकताऽस्य मृषा  
यदि वाऽस्य शरीरभृदात्मकता ॥७५॥

yadi jīvasatattvakatāṃ gamaye-  
daṇimādiguṇasya jagatprakṛteḥ ।  
aṇimādiguṇoktirato'sya mṛṣā  
yadi vāsyā śarīrabhṛdātmakatā ॥ 75 ॥

If (that text "Thou art That") were to convey the state of being the individual Self for (Brahman) which is of the nature of subtle essence etc. and the root cause of the universe, then speaking of the nature of being subtle essence etc. for It (i.e. Brahman) would be meaningless. Or if (declaring the nature of being subtle essence etc. is true), then Its being of the nature of being the individual self must be untrue. [Verse 75]

### Verse 76

इह संसृतिहेतुनिराकरणं  
कृतमस्य शरीरभृतोऽभिमतम् ।  
परमेश्वरमात्मतया ब्रुवता  
वचनेन च तत्त्वमसीत्यमुना ॥७६॥

na ca saṃsṛtihetunirākaṇaṃ  
kṛtamasya śarīrabhṛto'bhimatam ।  
parameśvaramātmatayā bruvatā  
vacanena ca tattvamasītyamunā ॥ 76 ॥

Here the text Thou art That which speaks of the Supreme God as the Self, effects the removal of the root cause of transmigration (i.e. the ignorance) and that is agreeable to the individual self. [Verse 76]

### Verse 77

त्वमसीति पदद्वयमेति युजां  
तदिति ध्वनिना सह तत्त्वमिति ।  
क्रियया सह नामपदं समिया -  
न्निरपेक्षमुपैत्यनया हि युजाम् ॥७७॥

tvamasīti padadvayameti yujām  
taditi dhvaninā saha tattvamiti ।  
kriyayā saha nāmapadam samiyā-  
nnirapekṣamupaityanayā hi yujām ॥ 77 ॥

(First), the two words 'thou' and 'art' are combined. (Afterwards they are used) with the word That as Thou art that. Because the subject is conjoined with the verb (and a sentence) is arranged with the (verb) in such a way that it requires nothing else to complete its sense. [Verse 77]

### Verse 78

नहि नामसहस्रमपि क्रियया  
रहितं किमपि प्रतिपादयति ।  
प्रतिपादकमेषु लिङादि भवे -  
द्विहितादिमतेर्जनकं हि यतः ॥७८॥

na hi nāmasahasramapi kriyayā  
rahitaṁ kimapi pratipādayati ।  
pratipādakameṣu liṅādi bhave-  
dvihitādimaterjanakaṁ hi yataḥ ॥ 78 ॥

Without the verb even a thousand nouns will not convey anything. Among these (words forming a sentence) the verb in imperative mood etc. can convey something because it produces the knowledge of what is prescribed etc. [Verse 78]



### Verse 79

भगवानपि मध्यममेव यतो  
विनियच्छति युष्मदि नित्यमतः ।  
प्रथमं त्वमसीति पदे समित -  
श्चरमं त्वसिना समियात्तदिति ॥७६॥

bhagavānapi madhyamameva yato  
viniyacchatī yuṣmadi nityamataḥ ।  
prathamam tvamasīti pade samita-  
ścaramam tvasinā samiyāttaditi ॥ 79 ॥

The illustrious (Panini) also laid down the second person in case of the pronoun 'Thou'. Hence, at first, the words 'Thou' and 'art' are joined together and at the end the word 'That' is placed with (the word) 'art'. [Verse 79]

### Verse 80

पुरुषोऽभिहितस्त्वमसीति यदा  
किमसानि वदेति तदाऽभिमुखः ।  
श्रवणाय भवेदणिमादिगुणं  
सदिति प्रकृतं तदसीति वदेत् ॥८०॥

puruṣo'bhihitastvamasīti yadā  
kimasāni vadeti tadābhimukhaḥ ।  
śravaṇāya bhavedaṇimādiguṇam  
saditi prakṛtaṁ tadasīti vadet ॥ 80 ॥

When the disciple is told "Thou art", he becomes inclined to learn (in this regard and asks his preceptor) "What am I? Please tell." The preceptor then instructs (him), "Thou art That (Brahman) which is of the nature of subtle essence etc. and which has been introduced as Existence". [Verse 80]

### Verse 81

त्वमिति ध्वनिनाऽभिहितस्य यत -  
स्तदिति श्रुतिवाच्यसदात्मकताम् ।  
अवदद्वचनं तत एव सतो  
नहि जीवसतत्त्वकतां वदति ॥८१॥

tvamiti dhvaninābhihitasya yata-  
staditi śrutivācyasadātmakatām ।  
avadadvacanam tata eva sato  
na hi jīvasatattvakatām vadati ॥ 81 ॥

Since the text (Thou art That) declares the individual Self, implied by the term Thou, to be of the nature of Existence, signified by the word That, it does not speak of the characteristic of being the individual Self for the Existence. [ Verse 81]

### Verse 82

विषयाभिमुखानि शरीरभृतः  
स्वरसेन सदा करणानि यतः ।  
स्वकमेष न रूपमवैति ततः  
प्रतिबोध्यत एव ततो वचनैः ॥८२॥

viṣayābhimukhāni śarīrabhṛtaḥ  
svarasena sadā karaṇāni yataḥ ।  
svakameṣa na rūpamavaiti tataḥ  
pratibodhyata eva tato vacanaiḥ ॥ 82 ॥

As the senses of the individual soul are naturally inclined towards worldly pleasures, it does not realize its essential nature and hence it is awakened by the texts (such as "Thou art That"). [Verse 82]

### Verse 83

वचनं च पराञ्चिपुरःसरकं  
बहु वैदिकमत्र तथा स्मरणम् ।  
विषयेषु च नावमिवाम्भसि य -  
न्मनसेन्द्रियरश्मिविनिग्रहवत् ॥८३॥

vacanaṃ ca parāñcipuraḥsarakam  
bahu vaidikamatra tathā smaraṇam ।  
viṣayeṣu ca nāvamivāmbhasi ya-  
nmanasendriyaraśmivinigrahavat ॥ 83 ॥

Here (with regard to the senses) that are tending towards their respective objects, many sruti texts such as "Outgoing (senses)... etc. and also the smṛti texts like"... a boat on the waters" and ".... restraining with mind all the organs as with reins" are the proofs. [Verse 83]

### Verse 84

इयता हि न देहभृतोऽस्ति भिदा  
परमात्मदृशेरिति वाच्यमिदम् ।  
स्थितिकाल इहापि च सृष्टिमुखे  
सदनन्यतया श्रुत एव यतः ॥८४॥

iyatā hi na dehabhṛto'sti bhidā  
paramātmadr̥śeriti vācyamidam ।  
sthitikāla ihāpi ca sṛṣṭimukhe  
sadananyatayā śruta eṣa yataḥ ॥ 84 ॥

By this much, it should not be urged that there is difference between the individual Self and the Supreme Self. Because (the individual Self) is heard of (in the Upanishads) as non-different from the Existence (i.e. the Supreme Self) now at the time of continuance and also at the beginning of creation. [Verse 84]

### Verse 85

द्वयमप्यविरोधि शरीरभृतो  
वचनीयमिदं रघुनन्दनवत् ।  
उपदेशमपेक्ष्य सदात्ममतिः  
परमात्मसतत्त्वकता च सदा ॥८५॥

dvayamapyavirodhi śarīrabhṛto  
vacanīyamidaṃ raghunandanavat ।  
upadeśamapekṣya sadātmamatiḥ  
paramātmāsattvakatā ca sadā ॥ 85 ॥

There is no contradiction in stating that there (arises) the awareness for the individual Self of its own nature as the Existence (i.e. the Supreme Self) following the (Scriptural) instruction and also that the individual Self is of the nature of the Supreme Self in all the three divisions of time, as in the case of Sri Rama. [Verse 85]

### Verse 86

सदुपासनमस्य विधेयतया  
वचनस्य मम प्रतिभाति यतः ।  
अत एव न जीवसदात्मकतां  
प्रतिबोधयतीत्यवदत्तदसत् ॥८६॥

sadupāsanamasya vidheyatayā  
vacanasya mama pratibhāti yataḥ ।  
ata eva na jīvasadātmakatām  
pratibodhayatītyavadattadasat ॥ 86 ॥

The opponent said, "This text ("Thou art That") appears to me as enjoining the meditation on 'Existence' (i.e. Brahman). Hence it does not convey the nature of being the 'Existence' for the individual Self." That is untrue. [Verse 86]



### Verse 87

‘सदुपास्व’ इति श्रुतिरत्र न ते  
तदसि त्वमिति श्रुतिरेवमियम् ।  
यत एवमतो न विधिस्सितता  
सदुपासनकर्मण इत्यमृषा ॥८७॥

sadupāssvaiti śrutiratra na te  
tadasi tvamiti śrutirevamiam |  
yata evamato na vidhitsatatā  
sadupāsanakarmaṇa ityamṛṣā || 87 ||

Here you do not have the Scriptural text as Meditate upon Brahman but as Thou art That (Brahman). It is, therefore true that there is no intention of enjoining the act in the form of meditation on Existence (Brahman). [Verse 87].

### Verse 88

यदि तस्य कुतश्चिदिहानयनं  
क्रियते तदनर्थकमेव भवेत् ।  
पुरुषेण कृतस्य यतः श्रुतिता  
न भवेदिति वेदविदां स्मरणम् ॥८८॥

yadi tasya kutaścidihānayanam  
kriyate tadanarthakameva bhavet |  
puruṣeṇa kṛtasya yataḥ śrutitā  
na bhavediti vedavidāṃ smaraṇam || 88 ||

If that (word prescribing meditation) is brought here from somewhere else, it is surely meaningless, for, according to those well-versed in the Vedas, what is made by a man cannot attain Vedic status. [Verse 88]



### Verse 89

किमरे ! पुरुषं प्रतिबोधयितुं  
स्वकमर्थमशक्तमिदं वचनम् ।  
यदतोऽन्यत आनयनं क्रियते  
भवता श्रवणेन विनापि विधेः ॥८९॥

kimare puruṣaṃ pratibodhayitum  
svakamarthamaśaktamidaṃ vacanam ।  
yadato'nyata ānayanam kriyate  
bhavatā śravaṇena vināpi vidheḥ ॥ 89 ॥

Do you think this text (Thou art That) is incapable of conveying its sense (i.e. the absolute identity between the individual Self and Brahman) to a man (aspiring after spiritual knowledge), so that you are bringing the word enjoining (meditation) from some other ground, though it is not heard. [Verse 89]

### Verse 90

श्रुतहानिरिहाश्रुतक्लृप्तिरपि  
श्रुतिवित्समयो न भवेत्तु यतः ।  
श्रुतिभक्तिमता श्रुतिवक्त्रगतं  
ग्रहणीयमतो न तु बुद्धिवशात् ॥९०॥

śrutahānirihāśrutakḷṛptirapi  
śrutivitsamayo na bhavettu yataḥ ।  
śrutibhaktimatā śrutivaktragataṃ  
grahaṇīyamato na tu buddhivaśāt ॥ 90 ॥

The fallacy of the abandonment of what is heard and the imagination of what is unheard will also arise (in case any word enjoining meditation is supplied here from some other source). However, this is not logically correct according to those versed in the Vedas. Hence, the one who is faithful to Vedas must accept what emerges directly from the mouth of the Vedas and not something that is imagined under the influence of his own intellect. [Verse 90]

### Verse 91

पुरुषस्य शरीरगतात्ममतिं  
मृतिसम्भवहेतुमनर्थकरीम् ।  
अपनीय सदात्ममतिं दधती  
महते पुरुषस्य हिताय भवेत् ॥६१॥

puruṣasya śarīragatātmamatiṃ  
mṛtisambhavahețumanarthakarīm ।  
apanīya sadātmamatiṃ dadhatī  
mahate puruṣasya hitāya bhavet ॥ 91 ॥

The text Thou art That (as it is heard in the Upanishads) imparts the knowledge of the identity of the individual soul with Brahman by removing the notion of his identity with the body, which is the root cause of the cycle of birth and death and the source of all evils, and can thus bring about a great benefit for Man. [Verse 91]

### Verse 92

विनिवर्तत एव शरीरगता  
विपरीतमतिः पुरुषस्य तदा ।  
वचनेन तु तत्त्वमसीति यदा  
प्रतिबोध्यत एष त इत्यपि च ॥६२॥

vinivartata eva śarīragatā  
viparītamatiḥ puruṣasya tadā ।  
vacanena tu tattvamasīti yadā  
pratibodhyata eṣa ta ityapi ca ॥ 92 ॥

When a man is awakened by the text "Thou art That" and also (by the texts as The Inner Ruler), your own (immortal Self), the false notion that the body is the Self certainly disappears. [Verse 92]

### Verse 93

यदि नापनयेच्छ्रुतिरात्ममतिं  
पुरुषस्य शरीरगतामनृताम् ।  
तदहंमतिहेतुककर्मगतिं  
सुखदुःखफलामवशोऽनुभवेत् ॥६३॥

yadi nāpanayecchrutirātmamatiṃ  
puruṣasya śarīragatāmanṛtām ।  
tadahammatihetukakarmagatiṃ  
sukhaduḥkhaphalāmavaśo'nubhavet ॥ 93 ॥

(If the text as "Thou art That") can not dispel the false notion of a man that the body is the Self, he will have to undergo the transmigration which is caused by the Self-illusion and which results in pleasure and pain. [Verse 93]

### Verse 94

यदि तत्त्वमसीति वदेद्वचनं  
सदुपासनकर्म न तत्त्वमिति ।  
पुरुषस्य फलं सदुपासनतो  
विमृशामि भविष्यति कीदृगिति ॥६४॥

yadi tattvamasīti vadedvachanaṃ  
sadupāsanakarma na tattvamiti ।  
puruṣasya phalaṃ sadupāsanato  
vimṛśāmi bhaviṣyati kīdṛgiti ॥ 94 ॥

If the text "Thou art That" speaks of some action in the form of meditation on Brahman and not (the identity between individual soul expressed by) Thou and (Brahman indicated by) That, I shall now consider what result would arise for a man from meditation on Brahman. [Verse 94]

### Verse 95

पुरुषस्य तु मर्त्यगुणस्य भवे-  
त्सदुपासनया न सदात्मकता ।  
न कश्चिदपि प्रजहाति यतः  
प्रकृतिं सहजामिव कश्चिदपि ॥६५॥

puruṣasya tu martyaguṇasya bhave-  
tsadupāsanayā na sadātmakatā ।  
na kathañcidapi prajahāti yataḥ  
prakṛtiṃ sahajāmiha kaścidapi ॥ 95 ॥

The individual soul that is characterized by mortality will not attain identity with Brahman even after meditation on the latter, because, in this world, on no account can anybody abandon his natural form. [Verse 95]

### Verse 96

यदि देहभृदेष सदात्मकतां  
प्रगमिष्यति वै सदुपासनया ।  
न जिहासति रूपमसौ हि निजं  
यत ऐक्यमतिर्न भवत्युभयोः ॥६६॥

yadi dehabhṛdeṣa sadātmakatām  
pragamiṣyati vai sadupāsanayā ।  
na ca hāsyati rūpamasau hi nijaṃ  
yata aikyamatirna bharatyubhayoḥ ॥ 96 ॥

Even if it is accepted that an individual soul attains identity with Brahman through meditation on It, that state of identity between the two will never arise because the individual soul would not like to give up its own nature. [Verse 96]

### Verse 97

रसविद्धमयः प्रकृतिं सहजां  
प्रविहाय यथा कनकत्वमियात् ।  
पुरुषोऽपि तथा सदुपासनया  
प्रतिपत्स्यत एव सदात्मकताम् ॥६७॥

rasaviddhamayaḥ prakṛtiṃ sahajām  
pravihāya yathā kanakatvamīyāt ।  
puruṣo'pi tathā sadupāsanayā  
pratipatsyata eva sadātmakatām ॥ 97 ॥

(Opponent:) Just as the iron added to the philosopher's stone turns into gold abandoning its original nature, the individual Self also attains oneness with Brahman by the meditation on Brahman. [Verse 97]

### Verse 98

अयसोऽवयवानभिभूय रसः  
स्थितवाननलानुगृहीतिमनु ।  
कनकत्वमिति जनयत्ययसि  
प्रतिपन्नमयो न तु काञ्चनताम् ॥६८॥

ayasa'vayavānabhibhūya rasaḥ  
sthitavānanalānugṛhītimanu ।  
kanakatvamatiṃ janayatayasi  
pratipannamayo na tu kāñcanatām ॥ 98 ॥

(Vedantin :) Following the melting of the iron, the elixir mixed with the former spreads its components and remaining therein it creates the impression of gold in iron. The iron, however has not really changed into gold.  
[Verse 98]



### Verse 99

उदकावयवानभिभूय पयो  
रजतावयवाँश्च यथा कनकम् ।  
विपरीतमतिं जनयत्युदके  
रजते च तथायसि हेममतिम् ॥६६॥

udakāvayavānabhibhūya payo  
rajatāvayavāṃśca yathā kanakam ।  
viparītamatiṃ janayatyudake  
rajate ca tathāyasi hemamatiṃ ॥ 99 ॥

Just as the milk spreading over the components of water gives rise to the false notion "This is milk" with regard to water or just as the gold spreading over the components of silver makes us feel "This is gold" with regard to the silver, the elixir creates the impression of gold in iron. [Verse 99]

### Verse 100

रसवीर्यविपाकविनाशमनु  
प्रविनश्यति काञ्चनताऽप्ययसः ।  
कृतकं हि न नित्यमिति प्रगतं  
समवेतमवश्यमपैति यतः ॥१००॥

rasavīryavipākavināśamanu  
pravinaśyati kāñcanatāpyayasah ।  
kṛtakam hi na nityamiti pragataṃ  
samavetamavaśyamapaiti yataḥ ॥ 100 ॥

With the removal of the efficacy of the elixir, the state of iron being gold will vanish. Because it is well-known that what is done artificially is not eternal and what comes from outside will, of course, perish. [Verse 100]

### Verse 101

अमृतत्वमसत्पुरुषाय यदि  
क्रियते सदुपासनया यजिवत् ।  
यजिकार्यवदन्तवदेव भवे -  
त्कृतकस्य यतो विदिताऽध्रुवता ॥१०१॥

amṛtatvamasatpuruṣasya yadi  
kriyate sadupāsanayā yajivat ।  
yajikāryavadantavadeva bhave-  
tkṛtakasya yato veditādhruvatā ॥ 101 ॥

If liberation is not existent at present for the individual soul and is attainable by meditation on Brahman as the heaven etc by sacrifice, then it is surely impermanent like the result of the sacrifice because the non-eternity in case of what is artificial is quite well-known. [Verse 101]

### Verse 102

पुरुषस्य सतश्च विधर्मकयोः  
सदुपासनया न भवेत्समितिः ।  
यदि संगतिरिष्यत एव तयो -  
रवियुक्ततया न चिरं वसतः ॥१०२॥

puruṣasya sataśca vidharmakayoḥ  
sadupāsanayā na bhavetsamitiḥ ।  
yadi saṅgatiriṣyata eva tayo-  
raviyuktatayā na ciraṃ vasataḥ ॥ 102 ॥

The union of the individual soul and Brahman which are contrary to each other in nature is not possible. Even if the union of the two is sought for, they will not remain united for long. [Verse 102]

### Verse 103

फलमीदृगिदं सदुपासनतः  
पुरुषस्य भविष्यति नान्यदतः ।  
न च तन्निरवद्यतयाऽभिमतं  
विदुषां बहुदोषसमीक्षणतः ॥१०३॥

phalamīdṛgidaṃ sadupāsanataḥ  
puruṣasya bhaviṣyati nānyadataḥ ।  
na ca tanniravadyatayābhimataṃ  
viduṣāṃ bahudoṣasamīkṣaṇataḥ ॥ 103 ॥

This type of result emerges from the meditation on Brahman for the individual soul and nothing else. And that (view) is not accepted as unobjectionable by the wise because it involves many a shortcoming. [Verse 103]

### Verse 104

सदुपासनकर्मविधानपरं  
न भवेदत एव हि सद्वचनम् ।  
अहमस्मि शरीरमिदं च ममे -  
त्यविवेकमतिं विनिवर्तयति ॥१०४॥

sadupāsanakarmavidhānaparaṃ  
na bhavedata eva hi tadvacanam ।  
ahamasmi śarīramidaṃ ca mame-  
tyavivekamatim vinivartayati ॥ 104 ॥

Thus, the text about Existence (i.e. Thou art That) is not for enjoining any act in the form of meditation on Existence. It, however, removes the erroneous notion as I am (this) body, This is mine etc. [Verse 104]

### Verse 105

सकलोपनिषत्सु शरीरभृतः  
परमात्मपदैकविभक्तितया ।  
उपदेशवचांस्यनयैव दिशा  
गमयेन्मतिमानभियुक्ततया ॥१०५॥

sakalopaniṣatsu śarīrabhṛtaḥ  
paramātmapadaikavibhaktitayā ।  
upadeśavacāṃsyanayaiva diśā  
gamayenmatimānabhiyuktatayā ॥ 105 ॥

In all the Upanishads, the principal statements, where (the word denoting) the individual Self is mentioned in the same case relation with the word expressing the Supreme Self, should be interpreted diligently in this way itself. [Verse 105]

### Verse 106

द्रविडोऽपि च तत्त्वमसीति वचो  
विनिवर्तकमेव निरूपितवान् ।  
शबरेण विवर्धितराजशिशो -  
र्निजजन्मविदुक्तिनिदर्शनतः ॥१०६॥

draviḍo'pi ca tattvamasīti vaco  
vinivartakameva nirūpitavān ।  
śabareṇa vivardhitarājaśīšo-  
rnijajanmaviduktinidarśanataḥ ॥ 106 ॥

And even Dravidacarya has demonstrated the text "Thou art that" as removing (the ignorance of the individual Self) through the illustration of a prince who had been brought up by the hunter (and whose ignorance was removed by) the statement of the one who knew his real birth. [Verse 106]



### Verse 107

यत एवमतः स्वशरीरगता -  
महमित्यविवेकमतिं सुदृढाम् ।  
प्रविहाय यदक्षरमद्वयकं  
त्वमवेहि तदक्षरमात्मतया ॥१०७॥

yata evamataḥ svaśarīragatā-  
mahamityavivekamatim sudṛḍhām ।  
pravihāya yadakṣaramadvayakaṁ  
tvamavehi tadakṣaramātmatayā ॥ 107 ॥

In this way, (since the text "Thou art That" effects the removal of ignorance), O disciple, give up the firm notion such as I am the body, This is mind etc. and ascertain that Brahman which is imperishable and non-dual to be your own Self. [Verse 107]

### Verse 108

न मनो न मतिः करणानि च नो  
न रजो न तमो न च सत्त्वमपि ।  
न मही न जलं न च वह्निरपि  
श्वसनो न नभश्च पदं परमम् ॥१०८॥

na mano na matiḥ karaṇāni ca no  
na rajo na tamo na ca sattvamapi ।  
na mahī na jalaṁ na ca vahnirapi  
śvasano na nabhaśca padaṁ paramam ॥ 108 ॥

That Supreme Abode (i.e. Brahman) is not the mind, nor the intellect, nor the senses, nor can It be (the three Gunas) namely, sattva, rajas and tamas, nor is It (the five elements) namely, earth, water, fire, air and space. [Verse 108]



### Verse 109

अमनस्कमबुद्धिमनिन्द्रियकं  
विरजस्कमसत्त्वतमस्कमपि ।  
अमहीजलववह्नयनिलाम्बरकं  
परमक्षरमात्मतयाऽश्रय भोः ॥१०९॥

amanaskamadhīkamanindriyakam  
virajaskamasattvatamaskamapi ॥  
amahījalavahnyanilāmbarakam  
paramakṣaramātmatayāśraya bhoḥ ॥ 109 ॥

The Supreme Brahman is beyond the mind, intellect, senses, the three qualities viz. Sattva, Rajas and Tamas and the five elements by name, earth, water, fire, air and space. O disciple! realize That as your own Self. [Verse 109]

### Verse 110

करणानि हि यद्विषयाभिमुखं  
प्रगमय्य मतिर्विषयेषु चरेत् ।  
तदु जागरितं प्रवदन्ति बुधा  
न तदस्ति ममेत्यवगच्छ दृशेः ॥११०॥

karaṇāni hi yadviṣayābhimukham  
pragamayya matirviṣayeṣu caret ।  
tadu jāgaritam pravadanti budhā  
na tadasti mametyavagaccha dṛśeḥ ॥ 110 ॥

The wise describe that state waking in which the internal organ moves about the objects of pleasure, having diverted the senses towards them. This state, O disciple, is not for Me, the self-luminous Atman. [Verse 110]

### Verse 111

करणानि यदोपरतानि तदा  
विषयानुभवाहितवासनया ।  
विषयेण विना विषयप्रतिमं  
स्फुरणं स्वपनं प्रवदन्ति बुधाः ॥१११॥

karaṇāni yadoparatāni tadā  
viṣayānubhavāhitavāsanayā ।  
viṣayeṇa vinā viṣayapratimaṃ  
sphuraṇaṃ svapanaṃ pravadanti budhāḥ ॥ 111 ॥

The state, when the sense organs have ceased functioning and when due to the residual impressions deposited by the past experiences there is the manifestation similar to the cognition of sense objects though no sense object is there, is termed dream by the wise. [Verse 111]

### Verse 112

करणस्य धियः स्फुरणेन विना  
विषयाकृतिकेन तु या स्थितता ।  
प्रवदन्ति सुषुप्तिममुं हि बुधा  
विनिवृत्ततृषः श्रुतितत्त्वविदः ॥११२॥

karaṇasya dhiyaḥ sphuraṇena vinā  
viṣayākṛtikeṇa tu yā sthitatā ।  
pravadanti suṣuptimamuṃ hi budhā  
vinivṛttatṛṣaḥ śrutitattvavidāḥ ॥ 112 ॥

The wise who are of subdued passions and who know, the inner meaning of the Upanishads declare the state of deep sleep as that when there is no manifestation of the mind, the (internal) organ, in the form of sense objects. [Verse 112]

### Verse 113

इति जागरितं स्वपनं च धियः  
क्रमतोऽक्रमतश्च सुषुप्तमपि ।  
न कदाचिदपि त्रयमस्ति ममे -  
त्ववगच्छ सदाऽस्मि तुरीयमिति ॥११३॥

iti jāgaritaṃ svapanaṃ ca dhiyaḥ  
kramato'kramataśca suṣuptirapi ।  
na kadācidapi trayamasti mame-  
tyavagaccha sadāsmi turīyamiti ॥ 113 ॥

O disciple, the three states namely, waking, dream and deep sleep occurring successively or unsuccessively, belong to the internal organ and never to Me, the Self; therefore know that I am the fourth. [Verse 113]

### Verse 114

यदु जागरितप्रभृतित्रितयं  
परिकल्पितमात्मनि मूढधिया ।  
अभिधानमिदं तदपेक्ष्य भवे -  
त्परमात्मपदस्य तुरीयमिति ॥११४॥

yadu jāgaritaprabhṛti tritayaṃ  
parikalpitamātmāni mūḍhadhiyā ।  
abhidhānamidaṃ tadapekṣya bhave-  
tparamātmāpadasya turīyamiti ॥ 114 ॥

This denotation fourth is possible for the (Supreme) Self only with reference to the three states waking etc. Which have been imagined in the Self by the ignorant. [Verse 114]

### Verse 115

यदपेक्ष्य भवेदभिधानमिदं  
परमात्मपदस्य तुरीयमिति ।  
तदसत्यमसत्यगुणश्च ततः  
परिनिर्मितवारणचेष्टितवत् ॥११५॥

yadapekṣya bhavedabhidhānamidaṃ  
paramātmapadasya turīyamiti ।  
tadasatyamasatyaguṇaśca tataḥ  
parinirmitavāraṇaceṣṭitavat ॥ 115 ॥

(The three states) with regard to which the name turiya (fourth) is possible for the Supreme Self are unreal and consequently they are the characteristics of what is unreal (i.e. mind) just like the gestures of an artificial elephant. [Verse 115]

### Verse 116

गगनप्रमुखं पृथिवीचरमं  
विषयेन्द्रियबुद्धिमनःसहितम् ।  
जनिमज्जगदेतदभूतमिति  
श्रुतयः प्रवदन्त्युपमानशतैः ॥११६॥

gaganapramukhaṃ pṛthivīcaramaṃ  
viṣayendriyabuddhimanasahitam ।  
janimajjagadetadabhūtamiti  
śrutayaḥ pravadantypamānaśataiḥ ॥ 116 ॥

The Upanishads speak of this artificial universe consisting of (the five elements) beginning from space to earth along with sense objects, senses, intellect, mind etc. as unreal through hundreds of illustrations. [Verse 116]



### Verse 117

कफपित्तसमीरणधातुधृतं  
कुशरीरमिदं सततं हि यथा ।  
प्रभवप्रभृतिप्रलयान्तमिदं  
जगदग्निरवीन्दुधृतं हि तथा ॥११७॥

kaphapittasamīraṇadhātudhṛtaṃ  
kuśarīramidaṃ satataṃ hi yathā ।  
prabhavaprabhṛti pralayāntamidaṃ  
jagadagniravīndudhṛtaṃ hi tathā ॥ 117 ॥

Just as this worthless body is always supported by the three humours namely, kapha, pitta and vata, this world from origin to dissolution is held by fire, sun and moon. [Verse 117]

### Verse 118

जगतः स्थितिकारणमित्थमिदं  
प्रथितं रविवह्निशशित्रितयम् ।  
स्मृतिवेदजनेषु भृशं यदिति  
श्रुतिरीरितवत्यनृतं तदिति ॥११८॥

jagataḥ sthitikāraṇamitthamidaṃ  
prathitaṃ ravivahniśaśitritayam ।  
smṛtivedajaneṣu bhṛśaṃ prathitaṃ  
śrutirīritavatyanṛtaṃ taditi ॥ 118 ॥

Thus these three i.e. sun, fire and moon are quite well-known among the Srutis, Smrtis and the people as the source of sustenance (of this world). Srutis have declared them to be unreal. [Verse 118]



### Verse 119

यदु रोहितशुक्लसुकृष्णमिदं  
ज्वलनादिषु रूपमवैति जनः।  
तदु तैजसमाप्यमथान्नमिति  
ब्रुवती त्रयमेव तु सत्यमिति ॥११६॥

yadu rohitaśuklasukṛṣṇamidam  
jvalanādiṣu rūpamavaiti janaḥ ।  
tadu taijasamāpyamathānnamiti  
bruvatī trayameva tu satyamiti ॥ 119॥

The Scriptural texts speaking of these colours, namely, red, white and black, which people see in fire etc. to be really belonging to (subtle) fire, (subtle) water and (subtle) earth, respectively, declare the three colours alone to be true. [Verse 119].

### Verse 120

रुचकप्रमुखं कनकादिमयं  
रुचकाद्यभिधाननिमित्तमपि।  
असदित्यवगम्यत एव यतो  
व्यभिचारवती रुचकादिमतिः ॥१२०॥

rucakapramukham kanakādimayaṁ  
rucakādyabhidhānanimittamapi ।  
asadityavagamyata eva yato  
vthabhicāravatī rucakādimatiḥ ॥ 120॥

Indeed the necklet etc. which are made up of gold and which are responsible for the expression "necklet" etc., are found to be unreal because the impression of necklet etc. is liable to change. [Verse 120]

### Verse 121

न कदाचिदपि व्यभिचारवती  
कनकादिमतिः पुरुषस्य यतः ।  
तत एव हि सत्यतयाऽभिमतं  
कनकादिविपर्यय एषु नहि ॥१२१॥

na kadācidapi vyabhicāravatī  
kanakādimatiḥ puruṣasya yataḥ ।  
tata eva hi satyatayābhimataṃ  
kanakādiviparyaya eṣu na hi ॥ 121 ॥

The impression of gold etc., however, is never changeable and hence (gold etc.) are considered to be real. The mis-apprehension as "This is not gold", indeed, will not arise with regard to gold or necklet etc., the products thereof. [Verse 121]

### Verse 122

रुचकादिसमं ज्वलनादिभवे-  
दनृतत्वगुणेन तु सत्यतया ।  
अरुणप्रमुखं ज्वलनप्रभृति -  
प्रकृतित्रितयं कनकादिसमम् ॥१२२॥

rucakādisamaṃ jvalanādi bhaved-  
anṛtatvagūṇena tu satyatayā ।  
aruṇapramukhaṃ jvalanaprabhṛti-  
prakṛitritayaṃ kanakādisamam ॥ 122 ॥

By virtue of their characteristic of being unreal, the fire etc. correspond to necklet etc., while the three colours, red etc. which are the root cause of fire etc. correspond to gold etc. because of their state of being real. [Verse 122]

### Verse 123

अनयोपमयाऽनृततामवद-  
च्छ्रुतिरग्निदिवाकरचन्द्रमसाम् ।  
अमृषात्वमपि श्रुतिरुक्तवती  
त्रितयस्य तु रक्तपुरःसरिणः ॥१२३॥

anayopamayānṛtatāmavada-  
cchrutiragnidivākaracandramasām ।  
amṛṣātvamapi śrutiruktavatī  
tritayasya tu raktapuraḥsariṇaḥ ॥ 123 ॥

Through this illustrative example, the Scripture has declared the unreality of the fire, sun and moon and also the reality of the three colours red etc. [Verse 123]

### Verse 124

अनृतत्वमिदं ज्वलनप्रभृते -  
र्यदवादि भवेत्तदुदाहरणम् ।  
वितथा विकृतिः सततं सकला  
न तथा प्रकृतिः श्रुतिनिश्चयः ॥१२४॥

anṛtatvamidaṃ jvalanaprabhṛte-  
ryadavādi bhavettadudāharaṇam ।  
vitathā vikṛtiḥ satataṃ sakalā  
na tathā prakṛtiḥ śrutiniścayataḥ ॥ 124 ॥

The unreality of fire etc. spoken of in the Scripture is the example and, that all the transformation is unreal which the cause is not so is the Upanisadic conclusion. [Verse 124]

### Verse 125

प्रदिदर्शयिषुर्वसनस्य यथा  
वितथत्वमपास्यति तन्तुगुणम् ।  
अपकृष्य तु तन्तुसमं त्रितयं  
ज्वलनप्रमुखस्य तथोक्तवती ॥१२५॥

pradidarśayiṣurvasanasya yathā  
vitathatvamapāsyati tantuguṇam ।  
apakṛṣya tu tantusamaṁ tritayaṁ  
jvalanapramukhasya tathoktavatī ॥ 125 ॥

One who wants to show the unreality of cloth removes the threads one by one. In the same way, the Scripture, having extracted the three colours red etc. that are comparable to threads (in the above instance), has proved the unreality of fire etc. [Verse 125]

### Verse 126

अवनिप्रमुखं वियदन्तमिदं  
विकृतिस्तु परस्य भवत्यपरम् ।  
अनृतं त्वपरं विकृतिस्तु यतोऽ -  
वितथं तु परं प्रकृतिस्तु यतः ॥१२६॥

avanipramukhaṁ viyadantamidaṁ  
vikṛtistu parasya bhavatyaparam ।  
anṛtaṁ tvaparaṁ vikṛtistu yato-  
vitathaṁ tu paraṁ prakṛtistu yataḥ ॥ 126 ॥

This (universe) right from earth to space which is the transformation of the Supreme Spirit i.e. Brahman is the other (form) there of. The other (form) of Brahman is unreal because it is a transformation. The Supreme Spirit, however, is not unreal since it is the cause. [Verse 126]

### Verse 127

अत एतदसाधि सदुक्ति परं  
न मृषेति मृषा तु ततोऽन्यदिति ।  
इति सिद्धमतो यदवादि मया  
जनिमज्जगदेतदभूतमिति ।।१२७।।

ata etadasedhi sadukti param  
na mṛṣeti mṛṣā tu tato'nyaditi ।  
iti siddhamato yadavādi mayā  
janimajjagadetadabhūtamiti ॥ 127 ॥

In this way, it is proved that the Supreme Spirit denoted as Existence is not unreal but what is other than that is unreal. that the artificial world is unreal as stated by me previously is thus established from the above. [Verse 127]

### Verse 128

मनसोऽप्यनृतत्वमसाध्यमुतः  
प्रतिपादितहेतुत एव भवेत् ।  
चरितं च तदीयमसत्यमतः  
परिनिर्मितवारणचेष्टितवत् ।।१२८।।

manaso'pyanṛtatvamasedhyamutaḥ  
pratipāditahetuta eva bhavet ।  
caritaṃ ca tadīyamasatyamataḥ  
parinirmitavāraṇaceṣṭitavat ॥ 128 ॥

From the afore-mentioned reason itself the unreality of the mind as well can be established and hence the function relating thereto is unreal just as the gestures of an artificial elephant. [Verse 128]



### Verse 129

ननु नाभ्यवदच्छ्रुतिरुद्भवनं  
मनसस्तु सतो न च खप्रमुखात् ।  
कथमस्य भवेदनृतत्वगति -  
र्मनसो भगवन् वद निश्चयतः ॥१२९॥

nanu nābhyavadacchrutirudbhavanam  
manasastu sato na ca khapramukhāt ।  
kathamasya bhavedanṛtatvagati-  
rmanaso bhagavanvada niścayataḥ ॥ 129 ॥

(Disciple:) Oh Revered Lord! the Scripture, however, has not declared the Creation of mind either from Brahman or from space etc. So please tell me with certainty as to how to understand the unreality of the mind. [Verse 129]

### Verse 130

ननु सप्तम आत्मन उद्भवनं  
मनसोऽभिदधावसुनापि सह ।  
कथमस्य भवेदमृषात्वगति -  
र्मनसो विकृतित्वगुणस्य वद ॥१३०॥

nanu saptama ātmana udbhavanam  
manaso'bhidadhāvasunāpi saha ।  
kathamasya bhavedamṛṣātvagati-  
rmanaso vikṛtitvaguṇasya vada ॥ 130 ॥

(Preceptor:) In the seventh chapter (of the Chandogya), the Sruti has proclaimed the origination of the mind also along with the vital air etc. from the Self. Then, how can the state of reality be there with regard to the mind which is characterised by the state of being a transformation? [Verse 130]

### Verse 131

असुना करणैर्गगनप्रमुखैः  
सह मुण्डक उद्भवनं मनसः ।  
पुरुषात्परमात्मन उक्तमतो  
वितथं मन इत्यवधारय भोः ॥१३१॥

asunā karaṇairgaganapramukhaiḥ  
saha muṇḍaka udbhavanaṃ manasaḥ ।  
puruṣātparamātmāna uktamato  
vitathaṃ mana ityavadhāraya bhoḥ ॥ 131 ॥

The creation of the mind along with vital air, senses, space etc. from the Supreme Self has been declared in the Mundakopanisad. Therefore, O disciple, ascertain that the mind is unreal. [Verse 131]

### Verse 132

मनसोऽन्नमयत्वमवादि यत -  
स्तत एव हि भूतमयत्वगतिः ।  
कुशरीरवदेव ततोऽपि भृशं  
वितथं मन इत्यवधारय भोः ॥१३२॥

manaso'nnamayatvamavādi yata-  
stata eva hi bhūtamayatvagatiḥ ।  
kuśarīravadeva tato'pi bhṛśaṃ  
vitathaṃ mana ityavadhāraya bhoḥ ॥ 132 ॥

Besides, (in the Sruti elsewhere) the mind is spoken of as composed of food. Consequently, like the body, the mind too is a material one. From that also, O disciple, ascertain that the mind is unreal. [Verse 132]

### Verse 133

कुरु पक्षमिमं गगनप्रमुखं  
जनिमत्सकलं न हि सत्यमिति ।  
प्रथमं चरमं च न चास्ति यतो  
रुचकादिवदित्युपमां च वद ॥१३३॥

kuru pakṣamimaṃ gaganapramukhaṃ  
janimatsakalaṃ na hi satyamiti ।  
prathamaṃ caramaṃ ca na cāsti yato  
rucakādivadityupamāṃ ca vada ॥ 133 ॥

Regard this entire artificial universe consisting of space etc. as the subject (pakṣa), the state of not being real as the thing to be ascertained (sadhya), non-existence in the beginning and at the end as the reason (hetu) and the necklet etc. as the illustrative examples (upama). [Verse 133]

### Verse 134

कनके रुचकादि न पूर्वमभू -  
च्चरमं च न विद्यत इत्यनृतम् ।  
अधुनापि तथैव समस्तमिदं  
जनिमद्वियदादि भवेदनृतम् ॥१३४॥

kanake rucakādi na pūrvamabhū-  
ccaramaṃ ca na vidyata ityanṛtam ।  
adhunāpi tathaiva samastamidaṃ  
janimādvīyadādi bhavedanṛtam ॥ 134 ॥

In the beginning, the necklet etc. did not exist in the gold; nor will they exist therein at the end and hence they are unreal. Similarly, this entire artificial (universe) consisting of space etc. is unreal at present as well (since it does not exist in the beginning as well as at the end). [Verse 134]

### Verse 135

कनकादिषु यद्युपजातमभू-  
द्रुचकप्रमुखं पृथगेव ततः।  
अधिकं परिमाणममीषु कुतो  
न भवेदिति वाच्यमवश्यमिदम् ॥१३५॥

kanakādiṣu yadyuṣajātamabhū-  
drucakapramukhaṃ pṛthageva tataḥ ।  
adhikaṃ parimāṇamamīṣu kuto  
na bhavediti vācyaṃavaśyamidaṃ ॥ 135 ॥

If the necklet etc. be produced altogether differently in gold etc., then it should be necessarily explained why more weight would not be there in these (i.e. necklet etc.). [Verse 135]

### Verse 136

कनकप्रभृतेव्यतिरिक्तमतो  
रुचकादि न विद्यत एव कुतः।  
पृथगग्रहणात्कनकप्रभृते -  
रिति कारणमेव सदन्यदसत् ॥१३६॥

kanakaprabhṛtervyatiriktamato  
rucakādi na vidyata eva kutaḥ ।  
pṛthagagrahaṇātkanakaprabhṛte-  
riti kāraṇameva sadanyadasat ॥ 136 ॥

Thus, the necklet etc. do not exist apart from gold etc. Why? For, (the necklet etc.) are not cognised as different from gold etc. Only the cause, therefore, is real while the rest is unreal. [Verse 136]

### Verse 137

ननु नाम पृथग्विकृतेः प्रकृते -  
रथ रूपमथापि च कार्यमतः।  
कथमव्यतिरिक्ततयावगमः  
प्रकृतेर्विकृतेरिति वाच्यमिदम् ॥१३७॥

nanu nāma pṛthagvikṛteḥ prakṛte-  
ratha rūpamathāpi ca kāryamataḥ ।  
kathamavyatiriktatayāvagamaḥ  
prakṛtervikṛteriti vācyamidam ॥ 137 ॥

(Opponent:) The name, form as well as the purpose of the effect are different from those of the cause. Hence it is to be accounted for as to how the effect can be understood as non-different from the cause. [Verse 137]

### Verse 138

इह वीरणतन्तुसुवर्णमृदः  
कटशाटकहारघटाकृतयः।  
उपलब्धृजनैरुपलब्धमतो  
न भिदाऽस्ति ततः प्रकृतेर्विकृतेः ॥१३८॥

iha vīraṇatantusuvarṇamṛdaḥ  
kaṭaśāṭakahāraghaṭākṛtayaḥ ।  
upalabdhṛjanairupalabdhimitā  
na bhidāsti tataḥ prakṛtervikṛteḥ ॥ 138 ॥

(Vedantin:) In this world, the wise men perceive grass, threads, gold and clay themselves, in the form of mat, cloth, necklace and pot, respectively; hence there is no difference between the effect and the cause. [Verse 138]



### Verse 139

विकृतिर्यदि नास्ति पृथक्प्रकृते -  
न घटेत भिदाऽप्यभिधाप्रभृतेः ।  
इति धीर्विफला तव येन जनै-  
र्विविदे नयनेन मृदाद्यभिदा ॥१३९॥

vikṛtiryadi nāsti pṛthakprakṛte-  
rna ghaṭeta bhidāpyabhidhāprabhṛteḥ ।  
iti dhīrviphalā tava yena janai-  
rvivide nayanena mṛdādyabhidā ॥ 139 ॥

Your imagination that if the effect is not different from the cause, the difference concerning name etc. is not possible is futile, because the non-difference (of the effect such as pot etc.) from clay etc. is well-known to the people.[Verse 139]

### Verse 140

ननु रूपमथो अपि कार्यमथो  
अभिधाऽपि नटस्य पृथग्विदिता ।  
न पृथक्त्वमुपैति नटः किमिति  
प्रतिवाच्यमवश्यमिदं कुशलैः ॥१४०॥

nanu rūpamatho api kāryamatho  
abhidhāpi naṭasya pṛthagviditā ।  
na pṛthaktvamupaiti naṭaḥ kimiti  
prativācyaṃavaśyamidaṃ kuśalaiḥ ॥ 140 ॥

The form, the purpose and the name of an actor (when on the stage) are different. Yet, why does the actor not become different? Those well-versed in logic should reply to this. [Verse 140]

### Verse 141

असतो न कथञ्चन जन्म भवे -  
त्तदसत्त्वत एव खपुष्पमिव ।  
न सतोऽस्ति भवः पुरतोऽपि भवा-  
द्यत आत्मवदेव सदेष्टमिति ॥१४१॥

asato na kathañcana janma bhave-  
ttadasattvata eva khapuṣpamiva ।  
na sato'sti bhavaḥ purato'pi bhavā-  
dyata ātmavadeva sadiṣṭamiti ॥ 141 ॥

The birth of what is non-existent is not possible, because it is indeed non-existent like sky-flower. The creation of what is existent is not possible either, because it exists already and is always accepted like the Self. [Verse 141]

### Verse 142

कपिलासुरिपञ्चशिखादिमतं  
परिगृह्य वदेद्यदि कश्चिदिदम् ।  
न कदाचन जन्म वदामि सतः  
प्रवदामि तु यच्छृणु तत्त्वमपि ॥१४२॥

kapilāsuripañcaśikhādimataṁ  
parigrhya vadedyadi kaścidadam ।  
na kadācana janma vadāmi sataḥ  
pravadāmi tu yacchṛṇu tattvamapi ॥ 142 ॥

Somebody following the doctrine of Kapila, Asuri, Pancasikha etc. may pronounce, I never say there is birth for what is existent. But please listen to what I am going to say. [Verse 142]

### Verse 143

प्रकृतावविशिष्टतया यदभू-  
दधुना तु तदेव विशेषयुतम् ।  
निरवद्यमिदं प्रतिभाति मम  
प्रवदात्र विरोधमवैषि यदि ॥१४३॥

prakṛtāvaviśiṣṭatayā yadabhū-  
dadhunā tu tadeva viśeṣayutam ।  
niravadyamidaṃ pratibhāti mama  
pravadātra virodhamavaiṣi yadi ॥ 143 ॥

(Sankhya:) What remained indistinct in the material cause is itself now possessed of distinct characteristic marks. This (view) appears to me to be flawless. Please point out if you find any fault here. [Verse 143]

### Verse 144

सदयुज्यत येन गुणेन पुरा  
प्रकृतौ स इहास्ति न वेति वद ।  
यदि विद्यत एव पुरा प्रकृता -  
वधुनापि विशेषयुतत्वमसत् ॥१४४॥

sadayujyata yena guṇena purā  
prakṛtau sa ihāsti na ceti vada ।  
yadi vidyata eva purā prakṛtā-  
vadhunāpi viśeṣayutatvamasat ॥ 144 ॥

(Vedantin:) Tell me whether the special property added to (the effect already) existent exists here in the material cause or not. If it exists in the material cause before the creation of the effect, then it is improper to say that the material cause possesses something special (in the state of the effect). [Verse 144]

### Verse 145

यदि नास्ति पुरा स गुणः प्रकृता-  
वसदुद्भवनं भवतोऽभिमतम् ।  
जननेन च सत्त्वमुपात्तवतो  
जनिमत्त्वत एव विनष्टिरपि ॥१४५॥

yadi nāsti purā sa guṇaḥ prakṛtā-  
vasadudbhavanaṃ bhavato'bhimatam ।  
jananena ca sattvamupāttavato  
janimattvata eva vinaṣṭirapi ॥ 145 ॥

In case, that distinctive mark does not exist in the material cause before (the creation of the effect), you have to accept birth for what is non-existent. And what has come into existence with its birth will have destruction as well because of its artificiality. [Verse 145]

### Verse 146

भवतोऽभिमतं परिहर्तुमिदं  
न कथञ्चन शक्यत इत्यमुतः ।  
कणभक्षमतेन समत्वमिदं  
भवतोऽभिमतं शनकैरगमत् ॥१४६॥

bhavato'bhimataṃ parihartumidaṃ  
na kathañcana śakyata ityamutaḥ ।  
kaṇabhakṣamatena samatvamidaṃ  
bhavato'bhimataṃ śanakairagamat ॥ 146 ॥

In no way is it possible for you to get out of what you have accepted (above). Thus, gradually, this view of yours has landed in the domain of Vaisesikas. [Verse 146]

### Verse 147

असतो भवनं नशनं च सतः  
कणभोजिमतं विदितं कविभिः।  
उपपत्तिविरुद्धतया सुभृशं  
तदभाणि मयाऽपि विरुद्धतया ॥१४७॥

asato bhavanaṃ naśanaṃ ca sataḥ  
kaṇabhojimatam viditam kavibhiḥ ।  
upapattiviruddhatayā subhṛśam  
tadabhāṇi mayāpi viruddhatayā ॥ 147 ॥

The Vaisesika theory that there is birth for what is non-existent and destruction of what is existent is known to the learned as entirely opposed to reasoning. I too have declared that (theory) to be untenable. [Verse 147]

### Verse 148

प्रतिषिद्धमिदं कणभोजिमतं  
हरिणापि समस्तगुरोर्गुरुणा।  
वचनेन तु नासत इत्यमुना  
ब्रुवता च पृथातनयाय हितम् ॥१४८॥

pratiṣiddhamidaṃ kaṇabhojimatam  
hariṇāpi samastagurorguruṇā ।  
vacanena tu nāsata ityamunā  
bruvatā ca pṛthātanayāya hitam ॥ 148 ॥

This Vaisesika theory has been refuted also by Lord Kṛṣṇa, the preceptor of all preceptors by the words, "What is non-existent can never (come into existence)...." while imparting friendly advice to Arjuna, the son of Prtha (i.e. Kunti). [Verse 148]



### Verse 149

असतश्च सतश्च न जन्म भवे -  
दिति पूर्वमवाद्युपपत्तियुतम् ।  
सदसच्च न जायत एव कुतो  
नहि वस्तु तथाविधमस्ति यतः ॥१४९॥

asataśca sataśca na janma bhavediti pūrvamavādyupapattiyutam ।  
sadasacca na jāyata eva kuto  
na hi vastu tathāvidhamāsti yataḥ ॥ 149 ॥

Previously it has been asserted through reasoning that there can be no birth either for what is non-existent or for what is existent. Indeed, what is both existent and non-existent is never born. Why? Because an entity of such a sort does not exist at all. [Verse 149]

### Verse 150

सदसत्त्वमतीत्य मनःप्रभृते -  
र्न कथञ्चन वृत्तिरिहास्ति यतः ।  
तत एव मनः प्रमुखस्य भवो  
न भवेदिति सर्वसुवेद्यमिति ॥१५०॥

sadasattvamatītya manaḥprabhṛterna kathañcana vṛttirihāsti yataḥ ।  
tata eva manaḥpramukhasya bhavo  
na bhavediti sarvasuvedamiti ॥ 150 ॥

On no account can the (world) consisting of mind etc. have any being whatsoever beyond what is existent or what is non-existent. That is why there can be no birth for mind etc. and it can be easily understood by all. [Verse 150]

### Verse 151

यदि नाम कथञ्चिदमुष्य भवः  
सदसत्त्वमपेक्ष्य भविष्यति वः।  
अमृषात्वममुष्य तथाऽपि न तु  
श्रुतिरस्य मृषात्वमुवाच यतः ॥१५१॥

yadi nāma kathañcidamuṣya bhavaḥ  
sadasattvamapekṣya bhaviṣyati vaḥ ।  
amṛṣātvamamuṣya tathāpi na tu  
śrutirasya mṛṣātvamuvāca yataḥ ॥ 151 ॥

Even if there is birth for it (i.e. the universe comprising mind etc.) in your view considering whether it is existent or non-existent (before Creation), yet it cannot be real, for, the Scripture has declared its unreality. [Verse 151]

### Verse 152

मनसोऽनृततैवमवादि यत -  
स्तत एव हि तस्य मृषा चरितम्।  
यत एव मृषा मनसश्चरितं  
तत एव पुरोदितसिद्धिरभूत् ॥१५२॥

manaso'nṛtataivamavādi yata-  
stata eva hi tasya mṛṣā caritam ।  
yata eva mṛṣā manasaścaritaṃ  
tata eva puroditasiddhirabhūt ॥ 152 ॥

Since the mind is declared to be unreal, the activity thereof too is obviously unreal. And since the mental activity is unreal, (the view that the Atman is beyond all the states relating to mind) as stated before has been thus established. [Verse 152]

### Verse 153

यदपेक्ष्य तु नाम भवेत्त्रितयं  
परमात्मपदस्य तुरीयमिति ।  
तदसत्यमसत्यगुणस्तु यतः  
परिनिर्मितसर्पविसर्पणवत् ॥१५३॥

yadapekṣya tu nāma bhavettritayaṃ  
paramātmapadasya turīyamiti ।  
tadasatyamasatyaguṇastu yataḥ  
parinirmitasarpavisarpaṇavat ॥ 153 ॥

(The three states) with regard to which the name "Turiya" (fourth) is possible for the Supreme Self are unreal and consequently they are the characteristics of what is unreal (i.e. the mind) just as the movement of an artificial snake. [Verse 153]

### Verse 154

निखिलस्य मनः प्रमुखस्य यतो  
वितथत्वमवादि पुरा तु मया ।  
श्रुतियुक्तिबलेन ततोऽद्वयकं  
परमक्षरमेव सदन्यदसत् ॥१५४॥

nikhilasya manaḥpramukhasya yato  
vitathatvamavādi purā tu mayā ।  
śrutiyuktibalena tato'dvayakaṃ  
paramakṣarameva sadanyadasat ॥ 154 ॥

I have already set forth the unreality of the whole (world) consisting of mind etc. on the strength of scriptures as well as reasoning. Hence, the Supreme Spirit (i.e. Brahman) which is non-dual and imperishable, alone is real while the rest is unreal. [Verse 154]

### Verse 155

तदपूर्वमबाह्यमनन्तरकं  
न च किञ्चन तस्य भवत्यपरम् ।  
इति वेदवचोऽनुशशास यतो  
वितथं परतोऽन्यदतः प्रगतम् ॥१५५॥

yadapūrvamabāhyamanantarakaṃ  
na ca kiñcana tasya bhavatyaparam ।  
iti vedavaco'nuśāśa yato  
vitathaṃ parato'nyadataḥ pragatam ॥ 155 ॥

That (Brahman) has no anterior, exterior or interior. Nor is there anything posterior to it. This is what the Scriptural text has instructed. It is, therefore, evident that what is other than Brahman is unreal. [Verse 155]

### Verse 156

प्रतिषिध्य यतो बहिरन्तरपि  
स्वविलक्षणमात्मन उक्तवती ।  
अवबोधघनत्वमतोऽन्यदस -  
ल्लवणैकरसत्वनिदर्शनतः ॥१५६॥

pratiṣidhya yato bahirantarapi  
svavilakṣaṇamātmāna uktavatī ।  
avabodhaghanatvamato'nyadasa-  
llavaṇaikaarasatvanidarśanataḥ ॥ 156 ॥

Having denied everything other than the Self (i.e. Brahman), exterior or interior, the Scripture has declared that it is pure intelligence, through the illustration of a lump of salt. Hence what is other than the Self is unreal. [Verse 156]



### Verse 157

लवणैकरसत्वसमं फणितं  
स्वविलक्षणवस्तुनिषेधनतः ।  
अवबोधघनं परमात्मपदं  
त्वमवेहि तदस्मि सदाऽहमिति ॥१५७॥

lavaṇaikaṛasatvasamaṃ bhaṇitaṃ  
svavilakṣaṇavastuniṣedhanataḥ ।  
avabodhaghanam paramātmapadam  
tvamavehi tadasmi sadāhamiti ॥ 157 ॥

The Supreme Self which is of the nature of pure consciousness is compared to a lump of salt through the denial of everything other than It. Ascertain, O disciple, I am always that (Supreme Self). [Verse 157]

### Verse 158

अणु नो न च तद्विपरीतगुणं  
न च ह्रस्वमतो न च दीर्घमपि ।  
प्रतिषिद्धसमस्तविशेषणकं  
परमक्षरमात्मतयाऽश्रय भोः ॥१५८॥

aṇu no na ca tadviparītaguṇam  
na ca hrasvamato na ca dīrghamapi ।  
pratiṣiddhasamastaviśeṣaṇakam  
paramakṣaramātmatayāśraya bhoḥ ॥ 158 ॥

O disciple, ascertain That Immutable Brahman which is neither minute nor gross (lit. its opposite quality), neither short nor long, and which is devoid of all attributes as your own Self. [Verse 158]



### Verse 159

असुबुद्धिशरीरगुणान् षडिमा -  
नविवेकिजनैर्दृशिधर्मतया ।  
प्रतिपन्नतमान् प्रविहाय शनै-  
र्दृशिमात्रमवेहि सदाऽहमिति ॥१५९॥

asubuddhiśarīraguṇānṣaḍimā-  
navivekijanairdṛśidharmatayā ।  
pratipannatamānpravihāya śanai-  
rdṛśimātramavehi sadāhamiti ॥ 159 ॥

Cast off the six attributes of vital air, internal organ and body which have been imagined as belonging to the Self by the ignorant and gradually make sure, I am always (the Self) of the nature of pure intelligence. [Verse 159]

### Verse 160

अहिनिल्र्वयिनीमहिरात्मतया  
जगृहे परिमोक्षणतस्तु पुरा ।  
परिमुच्य तु तामुरगः स्वबिले  
न पुनः समवेक्षत आत्मतया ॥१६०॥

ahinirlvayanīmahirātmatayā  
jagr̥he parimokṣaṇatastu purā ।  
parimucya tu tāmuragaḥ svabile  
na punaḥ samavekṣata ātmatayā ॥ 160 ॥

Before casting it off the snake considers the lifeless slough to be its own. However, after discarding that (slough) in its hole, the snake will not look at it again as belonging to itself. [Verse 160]

### Verse 161

अविवेकत आत्मतया विदितं  
कुशरीरमिदं भवताऽप्यहिवत् ।  
अहिवत्त्यज देहमिमं त्वमपि  
प्रतिपद्य चिदात्मकमात्मतया ॥१६१॥

avivekata ātmatayā veditaṃ  
kuśarīramidaṃ bhavatāpyahivat ।  
ahivattyaja dehamimaṃ tvamapi  
pratipadya cidātmakamātmatayā ॥ 161 ॥

Just as the snake (considers the lifeless slough as its body), you too have considered this body as the Self due to lack of discrimination. Having perceived what is of the nature of pure consciousness as your own Self, discard this body just like a snake (throws out its slough). [Verse 161]

### Verse 162

रजनीदिवसौ न रवेर्भवतः  
प्रभया सततं युत एव यतः ।  
अविवेकविवेकगुणावपि तौ  
भवतो न रवेरिव नित्यदृशेः ॥१६२॥

rajanīdivasau na raverbhavataḥ  
prabhayā satataṃ yuta eṣa yataḥ ।  
avivekavivekaguṇāvapi tau  
bhavato na raveriva nityadṛśeḥ ॥ 162 ॥

Night and day will not happen to the Sun, because the latter is always endowed with light. Even so the two qualities, non-discrimination and discrimination will not be there for the ever-luminous Self. [Verse 162]

### Verse 163

परिशुद्धविबुद्धविमुक्तदृशे -  
रविवेकविवेकविवर्जनतः।  
मम बन्धविमोक्षगुणौ भवतो  
न कदाचिदपीत्यवगच्छ भृशम् ॥१६३॥

pariśuddhavibuddhavimuktadṛṣe-  
ravivekavivekavivarjanataḥ ।  
mama bandhavamokṣaguṇau bhavato  
na kadācidapītyavagaccha bhṛśam ॥ 163 ॥

Since the Self which is pure, intelligent and ever-free, is without non-discrimination and discrimination, you have to understand "The bondage and liberation are not there for Me (the Self) at all. [Verse 163]

### Verse 164

न मम ग्रहणोज्झनमस्ति मया  
न परेण दृशेरिति निश्चिनु भोः।  
नहि कस्यचिदात्मनि कर्म भवे -  
न्नहि कश्चिदिहास्ति मदन्य इति ॥१६४॥

na mama grahaṇojjhanamasti mayā  
na pareṇa dṛṣeriti niścīnu bhoḥ ।  
na hi kasyacidātmani karma bhave-  
nna ca kaścidihāsti madanya iti ॥ 164 ॥

Ascertain, O disciple, that (the activity such as) acceptance or rejection is not there for Me, the Self of the nature of pure Consciousness, either by Me or by somebody else. Because nobody will have any activity within Himself, nor is there anyone other than Me. [Verse 164]

### Verse 165

अहमस्मि चरस्थिरदेहधियां  
चरितस्य सदेक्षक एक इति ।  
न भवेदत एव मदन्य इति  
त्वमवेहि सुमेध इदं सुदृढम् ॥१६५॥

ahamasmi carasthiradehadhiyām  
caritasya sadekṣaka eka iti ।  
na bhavedata eva madanya iti  
tvamavehi sumedha idaṃ sudṛḍham ॥ 165 ॥

Determine, O wise disciple, that the Self which is the witness of all activity pertaining to movable and immovable things, body and mind, is one (i.e. without a second) and hence there is no one other than Me (i.e. the Self). [Verse 165]

### Verse 166

गगने विमले जलदादिमले  
सति वाऽसति वा न भिदाऽस्ति यथा ।  
त्वयि सर्वगते परिशुद्धदृशौ  
न भिदाऽस्ति तथा द्वयभेदकृता ॥१६६॥

gagane vimale jaladādimale  
sati vāsati vā na bhidāsti yathā ।  
tvayi sarvagate pariśuddhadṛśau  
na bhidāsti tathā dvayabhedakṛtā ॥ 166 ॥

Whether the sky is pure or impure due to clouds etc. there is no difference in it. In the same way, there is no difference caused by any kind of duality in you, the all-pervading Self of the nature of pure intelligence. [Verse 166]

### Verse 167

अनृतं द्वयमित्यवदाम पुरा  
व्यवहारमपेक्ष्य तु गीतमिदम् ।  
अनृतेन न सत्यमुपैति युजां  
न मरीचिजलेन नदी ह्रदिनी ॥१६७॥

anṛtaṃ dvayamityavadāma purā  
vyavahāramapekṣya tu gītamidam ।  
anṛtena na satyamupaiti yujāṃ  
na marīcijalena nadī hradinī ॥ 167 ॥

Previously it has been stated that the duality is unreal. But it is in view of the practical standpoint that it was stated so. In fact, what is real has no relation with what is unreal. Indeed a pool is not going to be formed in the river with the mirage water. [Verse 167]

### Verse 168

बहुनाऽभिहितेन किमु क्रियते  
शृणु सङ्ग्रहमत्र वदामि तव ।  
त्वयि जागरितप्रभृतित्रितयं  
परिकल्पितमित्यसदेव सदा ॥१६८॥

bahunābhihitena kimu kriyate  
śṛṇu saṅgrahamatra vadāmi tataḥ ।  
tvayi jāgaritaprabhṛti tritayaṃ  
parikalpitamityasadeva sadā ॥ 168 ॥

Why say much? Listen to what I am going to tell you in brief as to this. The three states, waking etc. are only imagined in You, (the Self of the nature of pure intelligence), and hence unreal at all times. [Verse 168]



### Verse 169

परिकल्पितमित्यसदित्युदितं  
मन इत्यभिशाब्दितमागमतः ।  
उपपत्तिभिरेव च सिद्धमतो  
भवतोऽन्यदशेषमभूतमिति ॥ १६९ ॥

parikalpitamityasadityuditaṃ  
mana ityabhiśabditamāgamataḥ ।  
upapattibhireva ca siddhamato  
bhavato'nyadaśeṣamabhūtamiti ॥ 169 ॥

Through Scriptures as well as reasoning it has been asserted that the mind which is superimposed (on the Self) is unreal. Thus it is established that everything other than You (the Self) is unreal. [Verse 169]

### Verse 170

यदबाह्यमनन्तरमेकरसं  
यदकार्यमकारणमद्वयकम् ।  
यदशेषविशेषविहीनतरं  
दृशिरूपमनन्तमृतं तदसि ॥ १७० ॥

yadabāhyamanantaramekarasaṃ  
yadakāryamakāraṇamadvayakam ।  
yadaśeṣaviśeṣavihīnataraṃ  
dṛśirūpamanantamṛtaṃ tadasi ॥ 170 ॥

You are That (Supreme Self), which is without exterior or interior, unchangeable, without effect and cause, non-dual, free from all attributes, of the nature of pure intelligence, infinite and the Divine Truth. [Verse 170]

### Verse 171

इयदेव मयोपनिषत्सु पदं  
परमं विदितं न ततोऽस्त्यधिकम् ।  
इति पिप्पलभक्ष इवाभ्यवद -  
द्ध्यवशिष्टमतिं विनिवारयितुम् ॥१७१॥

iyadeva mayopaniṣatsu padam  
paramam viditam na tato'styadhikam ।  
iti pippalabhakṣa ivābhyavada-  
ddhyavaśiṣṭamatiṃ vinivārayitum ॥ 171 ॥

(The Preceptor) told (his disciple), It is only thus far that I know in the Upanisads. Beyond this there is nothing, just as Pippalada (said to Bharadvaja and others) in order to remove any doubt that there might still remain something unknown. [Verse 171]

### Verse 172

इतरोऽपि गुरुं प्रणिपत्य जगौ  
भगवन्निति तारितवानसि माम् ।  
अवबोधतरेण समुद्रमिमं  
मृतिजन्मजलं सुखदुःखझषम् ॥१७२॥

itaro'pi guraṃ praṇipatya jagau  
bhagavanniti tāritavānasi mām ।  
avabodhatareṇa samudramimaṃ  
mṛtijanmajalam sukhaduḥkhaḥjaṣam ॥ 172 ॥

Making a reverential bow to his teacher the disciple also said, O Revered Lord! you have rescued me from this ocean (of worldly life) containing the water in the form of birth and death and the fish in the form of happiness and sorrow. [Verse 172]

### Verse 173

अधुनाऽस्मि सुनिर्वृत आत्मरतिः  
कृतकृत्य उपेक्षक एकमनाः ।  
प्रहसन्विषयान्मृगतोयसमा -  
न्विचरामि महीं भवता सहितः ॥१७३॥

adhunāsmi sunirvṛta ātmaratiḥ  
kṛtakṛtya upekṣaka ekamanāḥ ।  
prahasānviṣayānmṛgatoyasamā-  
nvicarāmi mahīm bhavatā sahitaḥ ॥ 173 ॥

I am now very content and delighted as I have accomplished my final goal. Further, I am altogether indifferent (to the worldly affaris) and my mind is exclusively inclined (towards the Self). Deriding the worldly pleasures which are illusory as the mirage water I shall wander over this earth along with you. [Verse 173]

### Verse 174

तव दास्यमहं भृशमामरणा -  
त्प्रतिपद्य शरीरधृतिं भगवन् ।  
करवाणि मया शकनीयमिदं  
तव कर्तुमतोऽन्यदशक्यमिति ॥१७४॥

tava dāsyamaham bhr̥śamāmarañā-  
tpratipadya śarīradhṛtiṁ bhagavan ।  
karavāṇi mayā śakanīyamidaṁ  
tava kartumato'nyadaśakyamiti ॥ 174 ॥

O Revered Lord, sustaining this body I shall render utmost service to you until my last breath. I can do for you only this and anything other than this is impossible. [Verse 174]

### Verse 175

गुरुशिष्यकथाश्रवणेन मया  
श्रुतिवच्छ्रुतिसारसमुद्धरणम् ।  
कृतमित्थमवैति य एतदसौ  
न पतत्युदधौ मृतिजन्मजले ॥१७५॥

guruśiṣyakathāśravaṇena mayā  
śrutivacchrutisārasamuddharaṇam ।  
kṛtamtithamavaiti ya etadasau  
na patatyudadhau mṛtijanmajale ॥ 175 ॥

On hearing the dialogue between the preceptor and the disciple, I have composed in this way the Sruti-sara-samuddharana which is similar to the Upanisad. One who realizes (the teachings of) this (work) will not fall into the ocean of birth and death. [Verse 175]

### Verse 176

भगवद्भिरिदं गुरुभक्तियुतैः  
पठितव्यमपाठ्यमतोऽन्यजनैः ।  
गुरुभक्तिमतः प्रतिभाति यतो  
गुरुणोक्तमतोऽन्यरतो न पठेत् ॥१७६॥

bhagavadbhiridaṃ gurubhaktiyutaiḥ  
paṭhitavyamapāṭhyamato'nyajanaiḥ ।  
gurubhaktimataḥ pratibhāti yato  
guruṇoktamato'nyabhajanna paṭhet ॥ 176 ॥

This (treatise) is to be studied by the spiritual aspirants who have deep devotion towards their teacher and not by others. Because, only a person having pious faith in the teacher can understand what is instructed by his teacher. Hence the one who is attached to something else should not read this. [Verse 176]

निगमोऽपि च यस्य इतिप्रभृति -  
 गुरुभक्तिमतः कथितं गुरुणा ।  
 प्रतिभाति महात्मन इत्यवद -  
 त्पठितव्यमतो गुरुभक्तियुतैः ॥१७७॥

nigamo'pi ca yasya itiprabhṛti-  
 rgurubhaktimataḥ kathitaṃ guruṇā ।  
 pratibhāti mahātmā ityavada-  
 tpaṭhitavyamato gurubhaktiyutaiḥ ॥ 177 ॥

And even the Scriptural text beginning with, The one who has (the utmost devotion)..., has declared that the illustrious one who is faithful to his teacher can make out what is taught by him. Therefore, it is to be studied by only those who have pure faith in their teacher. [Verse 177]



## Verse 178

येषां धीसूर्यदीप्त्या प्रतिहतमगमन्नाशमेकान्ततो मे  
ध्वान्तं स्वान्तस्य हेतुर्जननमरणसन्तानदोलाधिरूढेः।  
येषां पादौ प्रपन्नाः श्रुतिशमविनयैर्भूषिताः शिष्यसङ्घाः  
सद्यो मुक्तौ स्थितास्तान्यतिवरमहितान्यावदायुर्नमामि ॥१७८॥

yeṣāṃ dhīsūryadīptyā pratihatamagamannāśamekāntato me  
dhvāntaṃ svāntasya heturjananamaraṇasantānadolādhirūdheḥ ।  
yeṣāṃ pādaū prapannāḥ śrutiśamavinayairbhūṣitāḥ śiṣyasanghāḥ  
sadyo muktāḥ sthitāstānyativaramahitānyāvadāyurnamāmi ॥ 178॥

Throughout my life I make obeisance to that (Preceptor), who is esteemed by the eminent saints, by the light of whose intellect that is comparable to the Sun, my heart's ignorance which is responsible for mounting the swing in the form of the incessant line of birth and death, being repelled was totally destroyed and on resorting to whose feet the disciples adorned with Vedic knowledge, tranquillity and modesty attained instant liberation. [Verse 178]

## Verse 179

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे  
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।  
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यै -  
श्चित्रं रंम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥१७९॥

bhūḥ pādaḥ yasya khaṁ codaramasuranilaścandrasūryau ca netre  
kaṇāvāśāḥ śīro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।  
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityai-  
ścitraṁ raṁramyate taṁ tribhuvanavapuṣaṁ viṣṇumīśaṁ namāmi ॥ 179 ॥

I salute Lord Visnu, the essence of the three worlds, who has earth as the feet, ether as the navel, wind as the vital air, moon and sun as the eyes, quarters as the ears, heaven as the head, fire as the mouth and ocean as the abdomen and existing within whom the entire universe along with the gods, human beings, birds, cows, serpents, celestial musicians and demons, is, indeed, sporting wonderfully. [Verse 179]